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OR,

Monthly Report of Authors and Books.

FOR DECEMBER, 1799.

MEMOIRS

OF

JAMES ANDERSON, LL.D. F. A. S. S. &c.

WITH the family descent of Dr. Anderson, with the period of his birth, or with the place of his nativity, we have not been made acquainted; but we are informed by himself, in a memoir of Dr. Cullen*, that it was his misfortune to lose both parents before he was of an age capable of knowing either of them. The charge of his education fell to the care of a relative who had no fondness for literary pursuits. Being destined to follow the profession of agriculture, his guardian did every thing to discourage an inclination for studies that he considered as incompatible with the employment for which he was designed. But the early propensities of genius are not easily over-ruled. Young Anderson chanced to meet with "Home's Essay on Agriculture;" and, finding it was impossible to appreciate the justness of his author's reasoning on many occasions, from a total want of chemical knowledge,—thinking also that it would be disgraceful not to know any thing that could be known in the profession he meant to follow,—he resolved to attend Dr. Cullen's lectures, in order to obtain that knowledge of which he so sensibly felt the want. It happened, however, that neither friend nor acquaintance was known who could give him a proper introduction; yet such was the ardour of inclination, that he determined to wait upon the doctor and introduce himself. Being very young, and short in stature, Dr. Cullen conceived this application proceeded from some childish whim or puerile fancy, and thought it his duty to discourage it: but Anderson was not to be repulsed. He had deeply reflected on the subject, and having adopted a line of conduct from

* Vide *The Bee, or Literary Intelligencer.*

which he resolved not to depart, Dr. Cullen no longer opposed his wishes, but ordered him to attend a private class, to be instructed in those parts of his course already past, till he should overtake his fellow-students in the public class. From this time Dr. Cullen became to him as a father and a friend. To him our tyro had recourse for advice and assistance in all cases of perplexity, and in all situations of difficulty. By the doctor he was introduced to many respectable associates; and if ever he has been, or shall be, of any use in the literary world, he has publicly expressed his satisfaction in having it known, that it is entirely owing to Dr. Cullen.

It was by the advice however, of Dr. John Gregory, that our student was induced to become an author, and to publish his first volume of "Essays on Agriculture and Rural Affairs," which appeared in 1775, as an anonymous work. Its success encouraged him to proceed in his observations; and in the following year he produced a second volume, reprinted the former, and prefixed his name to the publication. He now took a laudable opportunity of testifying his gratitude to his patron and benefactor, and dedicated the work Dr. to Cullen, whose kind, disinterested, and generous conduct toward him was entitled to the most grateful commemoration.

In the year 1777, Dr. Anderson published 'An enquiry into the Causes which have retarded the Advancement of Agriculture,' and 'An Enquiry into the Corn Laws, with a View to the new Corn Bill proposed for Scotland.' These tracts have been long out of print.

His pamphlet on the American contest, entitled, 'The Interest of Great Britain, with regard to her American Colonies, considered,' was written at the request of the celebrated Earl of Mansfield, though Dr. Anderson's sentiments on that long-agitated subject were not altogether conformable to those of the noble Earl.

About the year 1780, the honorary degrees of A. M. and LL. D. were conferred upon our author by the university of Aberdeen, not only without solicitation, but without any previous communication to him on the subject,

In 1783, he printed and circulated among his friends, 'A Proposal for establishing the Northern British Fisheries; in which the circumstances that have hitherto frustrated every attempt to establish these Fisheries are investigated, and measures suggested by which these obstructions may be removed.' Having transmitted several copies of this little tract to members of parliament, it attracted the attention of government, and produced an application, in the following year, to know whether Dr. Anderson would undertake a survey of the Hebrides, to promote an establishment of the fisheries in those parts. After some hesitation, Dr. Anderson consented, and addressed his 'Report to the Commissioners of the Treasury,' which afterwards was printed in his 'Account of the Hebrides.' He was summoned also to attend the Committee of Fisheries in the House of Commons; where his *Report* obtained the most satisfactory approbation;

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approbation; and himself, the most honourable reception. From a note in Dr. Anderson's 'Account of the Hebrides,' he seems to have been the correspondent of Mr. Howlett in the Gentleman's Magazine, to which, as to most other periodical works, he has been a very valuable contributor.

Some of Dr. Anderson's early literary efforts are said to have appeared in the first edition of the 'Encyclopædia Britannica'; and for the knowledge of these we have been directed to the articles *Dictionary*, and *Winds*, under the head *Pneumatics*; in which was given the first account of the causes of the *monsoons* that is said to have been published. The article *Language* is also attributed to Dr. Anderson, and *Snoaky Chimneys*; the remarks on which were afterwards published separately.

In the 'Weekly Magazine,' which was published at Edinburgh, he became an active associate; and contributed numerous essays on a great variety of subjects, and under no less variety of signatures. The principal of these we believe to have been *Agricola*, *Timoleon*, *Germanicus*, *Cimon*, *Scoto Britannus*, *E. Aberdeen*, *Henry Plain*, *Impartial*, a *Scot*, a *Hater of Impudence and Affectation*, &c. &c.

In the year 1790, a very ingenious and liberal prospectus was issued by Dr. Anderson, for a weekly miscellany to be entitled 'The Bee, or Literary Intelligencer.' Premiums were proposed to be given for essays in biography and poetry; for stories, tales, or apolagues, illustrative of life or manners; and for spirited translations from foreign languages, either ancient or modern. But difficulties arose in the prosecution of the work which occasioned many deviations from the original plan. The publication proceeded however through several volumes, and forms an extensive repository of literary curiosities. Dr. Anderson's own share in the original pieces appears to have been very considerable.

A similar undertaking has been recently announced to the public by the same editor; and we heartily wish him health to persevere in his plans, and encouragement to recompense his ingenuous pursuits.

Memoirs of the Life of the Rev. Dr. Parr.

THE pen of biography can never be more usefully or honourably employed than when devoted to the display of abilities and virtues transcendent as those that adorn the distinguished subject of the present memoirs. By the faithful portrait of such exalted characters, mankind are at once delighted and reformed; the existing generation feel the powerful incitement to virtue of a noble example; and latest posterity are roused to a generous emulation, by contemplating the animated picture.

The Rev. Samuel Parr, D. D. was born at Harrow on the Hill on the 26th of January 1746-7. His father was a surgeon and apothecary of considerable practice. He received his education chiefly under Dr. Thackeray, and partly under Dr. Robert Sumner, at the

school which has so highly distinguished the place of his birth. He was at the head of that school when only fourteen, and contemporary there with Mr. Sheridan, and with the late Sir William Jones.

From Harrow the doctor was sent to Emanuel College, Cambridge, where his genius and learning soon became eminently conspicuous, and procured him the notice and friendship of the first literary characters.

The activity of his mind was but ill calculated for the indolence of an academical life, and accordingly, as soon as it was possible for him to emerge from it, and before he was twenty years old, he became head-assistant in the school at which he had been brought up. He continued in that capacity, governing boys with whom he had played, till the death of Dr. Sumner. Having been a candidate to succeed him, but rejected on account of his youth, the doctor removed from Harrow, and opened a school at Stanmore. His disappointment at the former place served to manifest the attachment of his boys, who, we have heard, broke out in rebellion on the occasion. During his stay at Harrow, he was ordained by Dr. Terrick, Bishop of London, in the year 1769. At Stanmore, among many others, Mr. Maurice, the learned author of 'Indian Antiquities,' and of a 'History of Hindostan,' became his pupil*.

From Stanmore the doctor, in the spring of 1777, removed to Colchester, on being appointed master of an endowed school in that town. Thence, in the year 1778, he departed, to superintend a similar institution in the city of Norwich.

During his residence at Norwich, in the year 1781, the doctor was admitted to his degree of LL. D. at Cambridge.

While the doctor resided at Norwich, the Rev. Edward Maltby, now Chaplain to the Bishop of Lincoln, and Rector of Bugden, ranked among the number of his pupils. Of that gentleman he has never been heard to speak but in terms of the warmest affection and the highest applause. In the year 1783, Dr. Lowth evinced his wonted discernment of merit, and in token of his esteem promoted Dr. Parr to a prebend in the cathedral church of St. Paul.

In the year 1785, Lady Trafford presented him to the perpetual curacy of Hatton, a village in the neighbourhood of Warwick. Having resigned his school at Norwich, and likewise the living of Asterby in Lincolnshire, he removed, early in 1786, from the fatigue and hurry of public teaching, to reside at his parsonage in Warwickshire. Here the doctor devoted his leisure to the private tuition of seven pupils, whose minds he enriched with a taste for moral purity, no less than for literary excellence. His treatment of them was, in all respects, perfectly paternal; and an attachment as truly filial has been manifested by most of them towards him.

* There is a singularly interesting biographical sketch of Mr. Maurice in the *MONTHLY MIRROR* for November 1799.

His peculiar method of instructing them deserves particular notice. He did not think it sufficient merely to give them a radical knowledge of the Greek and Latin languages; but, as he read with them the noblest productions of the ancients, he constantly compared their sentiments and style of writing with the best modern publications on the same subject, and pointed out the imitations of the classics by the enlightened literati of more recent periods. Thus Milton and Shakespear illustrated the pages of *Æschylus* and *Sophocles*, while Newton and Locke were made to elucidate the philosophy of Aristotle and Tully. The young mind was initiated, at once, into the mysteries of ancient and modern lore; and drank copious streams from the overflowing fountains of both eastern and western science.

In the year 1787, the doctor assisted the late Mr. Henry Homer, formerly of Emanuel College, Cambridge, in preparing a new edition of the three books of Bellendenus 'de Statu'; to which he wrote the celebrated preface: which is, perhaps, the finest specimen of modern Latinity extant in the whole learned world.

In 1789 appeared tracts by Warburton and a Warburtonian, 'not admitted into the collection of their respective works.' Of those Dr. Parr was the editor; and to the two tracts of a Warburtonian at the end of that singular volume, he wrote the dedication and preface.

In the year 1792, to accommodate Dr. Bridges, the doctor exchanged the perpetual curacy of Hatton for the rectory of Wadenhoe in Northamptonshire.

Dr. Parr has very lately declined taking any more pupils. His friends are numerous, and their conversation and correspondence have been his principal solace and relief through many years of unremitting toil. It has been his custom, in various parts of the kingdom, to spend his holidays among them.

About the year 1771, the doctor married Miss Maisendale, by whom he has had several children. Two only are now living. The eldest was married, not long since, to the eldest son of Col. Wynne. The other is unmarried.

We are informed the doctor has it in contemplation to reside wholly in town, and that he has taken extensive chambers in the Temple.

Biographical Sketch of Dr. Haweis, LL. D. and M. D.

DR. HAWEIS is a native of Cornwall, and was educated at the free grammar-school in Truro; where, after receiving a good classical education, he served his apprenticeship to a surgeon and apothecary.

Mr. Samuel Walker was, at that time, curate of Truro, and young Mr. Haweis was so affected with his preaching, that his mind became impressed with the love of religion, and the desire of being a minister of the gospel. His friends were not willing to cross his inclinations, and he was therefore permitted to go to Cambridge,

Cambridge, where he was entered of Christ's college, and in due course took his degree of LL.B.

Soon after his being admitted to holy orders, he became distinguished as a popular preacher, particularly at Oxford, where he delivered a series of discourses, which, in 1760, he published, under the title of 'Evangelical Sermons.' Not long after he became assistant to Mr. Madan, at the chapel of the Lock-Hospital, and about the same time was appointed chaplain to the Countess of Huntingdon, and was afterwards inducted to the living of Aldwinkle in Northamptonshire, which he now holds.

About that period, he published 'The Evangelical Expositor,' in 2 vols. folio.

Mr. H. had the chief management of Lady Huntingdon's extensive concerns on her death, and was nominated by her will one of the principal trustees of her various chapels in town and country.

At the first public meeting of the Missionary Society in 1795, held at Spa-fields-chapel, Mr. H. preached a sermon on the occasion; and, at a subsequent one, he read a memorial, in which he examined the subject with great precision, and recommended strongly that the first mission should be to the Friendly Islands, in the South Sea, which measure was adopted. This sermon and memorial were printed in the collection of the society's papers.

In the course of the same year he obtained, from one of the Scotch universities, the degree of doctor of physic; and, lest his motives for so doing should be misunderstood, it may be proper to say, that he often gives his advice *gratis*, and visits poor sick people at their own habitations.

In 1797, he published the life of Mr. Romaine, which is very creditable to his talents as a biographer.

The missionary concerns seem to engross his principal attention; and, without doubt, that society could not have a more indefatigable or faithful adherent.

Dr. Haweis is an eloquent and powerful preacher. He has a clear method of reasoning, and seldom launches into the wildness of declamation. As a writer, his style is elegant, pious, and fervid.

* * We are principally indebted for the above sketch to the second edition of *Public Characters*, 1798-9, which we are told from authority is pretty correct.

THE REVIEW.

St. Leon: a Tale of the Sixteenth Century. By William Godwin. 4 vols.
12mo. Robinsons. 1799.

IN this Tale of the Sixteenth Century, the observer of human nature and the man of correct taste will be enabled to trace the mind of the writer, to estimate his attainments, and to discover his sentiments, his propensities and his views. The author appears to have opened his heart, and his whole soul is before us. If the story be a romance, the walk of common life is not shunned; the passions and predilections of humanity are dwelt upon and disclosed, and we find in the fastidious philosopher, the innovator of 1792, an obsequious admirer and punctilious advocate of the relations of social existence. He who could then exclude gratitude and natural sensibility from his system of ethics, now offers himself up a bleeding sacrifice to those affections which formerly in his opinion were but "christian bugbears." He has disclaimed some of the most remarkable dogmas of *political justice*, and now seeks refuge in the benevolence and charities of mankind for support and comfort. If in that book he has sought to undermine the foundation of all society; if in that book the institutions of ages, the received opinions, the conventions, the rights, privileges, and duties of men have been assailed with a profane and levelling hand; in this, at least, the religion of our fathers, the form of government in which they found both their security and happiness, and those domestic virtues without which life is not worth preserving, are no where scandalously aspersed. The spirit of Caleb Williams, now and then, indeed, appears in arms, but hostilities are cautiously avoided, and libels on the laws have not been allowed to vitiate the present volumes.

Mr. Godwin informs us in his preface, that the first hint of the performance was suggested by a passage in *Hermippus Redivivus*; a work said to be written by the late Dr. John Campbell, of Mareschal College, Aberdeen. The passage alluded to is an anecdote of a stranger, who went by the name of Signior Gualdi, and who, in the year 1687, made a considerable figure at Venice, and was there admitted into the best company, though nobody knew who or what he was. This mysterious gentleman had a collection of fine pictures; was versed in

in all arts and sciences; spoke on every subject with readiness and sagacity; never wrote or received any letter; never desired any credit, or made use of bills of exchange, but paid for every thing in ready money, and lived decently, though not in splendour. Such is the foundation of a story, which in its various details combines the force of human feeling with events incompatible with human nature, which exposes the vanity and weakness of mortals, when gratified with the full enjoyment of their dearest objects. Mr. Godwin has accomplished the task which he assigned to himself. He has proved, that the command of exhaustless wealth, and the gift of immortality, are not only incapable of conferring happiness on their possessor, but must involve him in endless embarrassments and painful sorrows. What he has proved has, however, been a *truism* almost since the creation of the world. When the power is inadequate to the means, they must be partially and often destructively used. Under the weight of unbounded riches and the vigour of immortality, the capacity of man must be conscious of an inferiority which it did not feel before the attainment of them. As the faculties of the mind do not advance in proportion to the extent of the gifts conferred, but remain exactly the same, it is impossible for that which is *finite* to grasp or manage things without number and without end.

The great resting places of the tale may be thus noted:—St. Leon is descended from one of the most ancient and honourable families in France, and his father dying while he was an infant, the care of his education devolves on his mother. He is brought up in the school of hereditary pride, and, imbibing early notions of grandeur, and of the pomp of splendid pedigree, his passion is military glory. This passion is wound up to its highest key in the vale of Ardres, where the rival monarchs, Henry the 8th of England, and Francis the 1st of France, have an interview, accompanied by the flower of the nobility of both nations. In this part of the history, it must be confessed, the author has displayed no ordinary talent as an easy mannerist. From the vale of Ardres our young hero retires filled with the ardour of chivalry; and the death of his mother, which happens soon after, affords him an opportunity of accompanying his uncle, the marquis de Villeroy, to join the arms of France in Italy. During the siege of Pavia, we find him, though wounded, ‘seize the cloth of a standard, as in the playing of the wind it was brought to his hand.’ In this thought there is a beauty which will not pass unnoticed. The toils of the campaign being succeeded by the toils of the gaming-table, St. Leon ruins his fortune, which was to produce a memorable effect on his character. The author's

author's observations on gaming will be read with interest; for he has drawn aside the veil that to some renders that vice fascinating, and observes that 'the direct purpose of the gamester is to transfer money from the pocket of his neighbour into his own.' Meeting with the Marquis de Damville, whose house was the resort of *Marot*, *Rabelais*, *Erasmus*, and *Scaliger*, he becomes the lover of Marguerite Louise Isabeau de Damville, whose complexion was 'of the most perfect transparency, her eyes black and sparkling, and her eyebrows dark and long.' The character of the marquis is extraordinary. He addresses St. Leon in the style of the new school philosophy; for it is he, and not St. Leon himself, who proposes the union of our hero to the beautiful Marguerite. Perhaps the nobility of Europe have yet to learn this bold lesson of adventurous philosophy. St. Leon is married; and, accompanied by Marguerite, retires to his paternal estate in the Bourdelois. Here again the same philosophical spirit actuates these persons, and accordingly we find them reading in *divine* concert 'the terrible, the majestic, the voluptuous, and the melting.' In this, as in several other striking passages of his work, the author is evidently paying homage to the memory of *his own Mary*. St. Leon continues in the country several years, has two sons and three daughters: of the sons, the younger dies; but the eldest, Charles, is to figure conspicuously in this history. The girls, like all the children of romance, are either beautiful, or innocent, or fair! He removes with Charles to Paris, in order to provide proper masters, and arrange the plan of his education. This was to be an eventful period in the life of our hero. He is seduced from the arms of economy into the haunts of dissipation: he lives splendidly, and is a constant attendant on the gaming table. At length, rendered miserable by his absence, the unfortunate Marguerite arrives at his hotel. But they are reconciled: and with the permission of his Marguerite—still the same philosophy!—he goes to the gaming table, though at midnight. Morning finds him pennyless. This total wreck of his fortune was to derange his intellects, and thus we find him in the paroxysms of insanity, while the reasoning Marguerite is giving up *all* to pay his debts of honour! They quit Paris in haste, arrive in Switzerland, and in the little canton of Soleure fix their residence. It was to be apprehended that here the endearments of social life, the fascinations of a loving wife and amiable children, would tranquillize the spirit, would compose the agitated mind of our hero. But no! his excursions had for some days been incessant; and the sun, which matured the corn, and blackened the grapes around, had imbrowned his visage, and boiled in his blood. 'I drank in,' says St. Leon, 'fierceness and desperation from the fervour of his beams.'—In this daring thought, there is the genuine fire of poetry. Soon after the arrival of our hero at Soleure, a destructive storm arises, sweeping away all; and in this second wreck of his prospects, though he throws himself on the canton for succour, he is only temporarily relieved by a neighbouring magistrate, who advances him a sum sufficient

cient to transport himself and family to the eastern banks of the lake of Constance. He has been here but a short time, when the momentous 'stranger' arrives, who is to seal his destinies for ever. A little old bald-pated fugitive stumbles on the cottage (now the abode of content and quiet), and is lodged in the summer-house. Here we are reminded of the mysterious Signior Gualdi of Venice; for no one is to know his real name, whence come, or how descended. After some little play of incidents, quite in the manner of other novels, the stranger, in his dying moments, makes our hero the depository of the two grand secrets—the *philosopher's stone* and the *elixir vitae*! St. Leon determines to launch again into profusion, and, leaving his Marguerite, arrives, accompanied by the boy Charles, at the Saxon court, in a style of unequalled splendour. Here the exploded philosophy of our author is conspicuously to figure in speeches and narrative. It is put into the mouth of a French count (Coligny), a soldier of the sixteenth century, educated in camps; but most of all and most deadly is it to swell the audacious spirit of Charles. His fellows at play upbraid him on account of the splendour in which his father has appeared, and, not being prepared with *argumentis* to repulse these assailants, he hastens to his father, and demands to have instantly revealed to him the sources of his sudden wealth. St. Leon chides his enquiries in vain. After delivering a grand speech on the right of a child to rebel against a parent, Charles takes leave of his father *for ever*. St. Leon returns to Constance, is imprisoned, attempts to bribe a negro, who is turnkey, but failing in this, he bribes the keeper. The scene with the negro and the keeper is not meanly finished; but we are led to wonder, though not here more than in other instances, how St. Leon, who does not appear to have had his crucibles in the prison, could add sum to sum, to bribe the gaoler! Was St. Leon a conjurer as well as an adept? From Constance he removes with his family to Pisa, in Italy; and here, ridiculously exposing the operations of his art to the negro Hector, he is persecuted on suspicion of communicating with devils. His house is burnt by the populace, and he withdraws to Lucca. Here Marguerite dies. And what is her will? That St. Leon may 'snapp' (a favourite expression of our author) the cord that binds him to his children! He goes to Madrid, is put into the prisons of the Inquisition, where he also attempts to bribe the turnkeys, but without success. The character of the *Mosca*, in this part of the tale, is very interesting. He is a genuine enthusiast. Poor St. Leon, with several more victims, is on his journey to the stake and faggot, when the cavalry escorting them are thrown into confusion, and he escapes. The manner of this escape is quite probable, and the subsequent proceedings at the house of a Jew, in which he takes refuge, strike the mind with terror or with pity. At this place he takes, for the first time, the elixir, which in a few hours miraculously restores him to youth and vigour. Here we would ask the author, how St. Leon remitted the six hundred pistoles to the Jew? From Madrid the knight takes the road to France,

France, in which country, and on his paternal estate, his daughters reside. Arrived at the Bourdelois, an interview with his children is effected, and in this place the author may be read with delight. The next excursion of our hero is to Hungary. In this country he distinguishes himself more than ever; he builds, he imports corn, he distributes money, from which the country, beggared by war, derives great benefit; but, on the failure of an attempt to relieve the inhabitants from sudden famine, he incurs their resentment and detestation. This part of the tale is worthy of attention; but he knows nothing of human nature, who will consider the mode adopted by St. Leon as the most likely to confer substantial benefits. The whole history of the negotiation with the Turkish bashaw, the character of Bethlem Gabor, the meeting with Charles, the subsequent love adventures of this hero, the scenes in which Pandora, loved by Charles, is brought forward, down to the final departure of St. Leon from Presburg, are perhaps in the happiest style of deep-wrought passion, of dexterous intrigue, or original and fearless adventure. The tale of St. Leon closes with the marriage of Charles to Pandora, and with this obvious reflection, 'that this busy and anxious world of ours yet contains something in its stores that is worth living for.'

This minute analysis, in some degree rendered necessary by the character of the tale, will not, we apprehend, be accused of partiality or misrepresentation. The work has certainly the charm of novelty; but, though fiction is the groundwork of the relation, it was incumbent on the author to render all its parts consistent. That difficulties, such as St. Leon is occasionally called on to surmount, would arise in the adventures of a man gifted with such extraordinary powers, we could have easily foreseen, but was it not practicable to have represented St. Leon honourably acquitting himself of the duties of a tender husband and an affectionate father? The attempt which is made to degrade the opulent in the opinion of the poor, merely because they are opulent, and to treat the superfluities of the rich as a boon extorted from the hunger and misery of the indigent, is too clumsy to escape reprobation.

Like the moral, the secondary object of the author is openly confessed. In revealing the secrets of St. Leon, he would unfold his own thoughts, he would declare his tardy conviction, that the charities and affections of private life may be admitted into the plan of philosophic education. But in this seeming retraction, some of the *old principles* cling so closely to the *new man*, that we cannot believe in the sincerity of his repentance.

Several of the characters are drawn in a bold and daring manner, but that of St. Leon is the least prominent.

The portrait of Bethlem Gabor, however, bespeaks the talents of a master. This Hungarian Noble was in his own person to fill up the measure of pure misanthropy. He does so. And his speech in reply to St. Leon, who enriches him, but whom he has confined in the dungeons of his castle, is in the genuine spirit of an implacable man-hater. This passage is highly characteristic: 'You wish,' says Gabor, 'to be a father to the human race; and I shall deem the scope of my misanthropy almost satisfied, while, in your restraint, I image myself as making the human race an orphan.'

The subordinate characters, grouped to fill the author's canvass, are evidently intended to create great interest, but in this he has not perfectly succeeded. The negtio Hector is, indeed, a good drawing from nature, and the vindictive Italian is not badly depicted in the wily and ferocious Agostino; but here we would once for all remark, that every one of the actors who appears during the successive shifting of the scenes, is a smatterer in the modern philosophy.

The public, already familiar with the writings of Mr. Godwin, is acquainted with his style as an author. In St. Leon he has not furnished any grounds for us to compliment him on the improvement of it. He amplifies, until of the original idea scarcely a wreck is left behind. The thought may be natural and affecting, but the expression, laboured and aiming at singularity, sinks into a quackery of phrase, only remarkable for its inflated turn and its tinsel-dress. His fondness for simile leads him into unpardonable absurdities, and he compares what he knows with that which he cannot define. The false taste of the sixteenth century seems to be revived, by the introduction of such silly nuditates as 'ambrosial balm, nectar of the gods,' and 'angelic sweets, culled from the hyacinths, that wave in celestial paradise.'

The passion for novelty also betrays the author into puerile conceits and fantastic abstractions. Such phrases as the *organ of sight, singleness, elevatedness, presentiment, inoculate with industry*, and the ridiculous and frequent use of the privative 'un'—cannot be too pointedly censured.

The description of the course of St. Leon's studies in concert with Marguerite affords a striking specimen of Mr. Godwin's peculiar turn of mind and phraseology:—

'Marguerite de Damville was particularly distinguished from every other woman I ever knew by the justness of her taste and the vividness of her feelings. This circumstance was a fund of inexhaustible delight and improvement to me. We were both of us well acquainted with the most eminent poets and fine writers of modern times,

Names. But, when we came to read them together, they presented themselves in a point of view in which they had never been seen by us before. It is perhaps more important that poetry and every thing that excites the imagination or appeals to the heart, should be read in solitude than in society. But the true way to understand our author in these cases, is to employ each of these modes in succession. The terrible, the majestic, the voluptuous, and the melting, are all of them in a considerable degree affairs of sympathy, and we never judge of them so infallibly or with so much satisfaction, as when, in the presence of each other, the emotion is kindled in either bosom at the same instant, the eye-beams, pregnant with sentiment and meaning, involuntarily meet and mingle, the voice of the reader becomes modulated by the ideas of his author, and that of the hearer, by an accidental interjection of momentary comment or applause, confesses its accord. It was in this manner that we read together the admirable sonnets of Petrarch, and passed in review the sublime effusions of Dante. The letters of Eloisa to Abelard afforded us singular delight. We searched into the effusions of the Troubadours, and, among all their absurdities and inequality, we found a wildness, a daring pouring forth of the soul, an unpruned richness of imagination, and from time to time a grandeur of conception and audacious eccentricity of thought, that filled us with unlocked-for transport. At other times, when not regularly engaged in this species of reading, we would repeat passages to each other, communicate the discoveries of this sort that either had made in solitude, and point out unobserved beauties, that perhaps neither of us would have remarked, but for the suggestions of the other. It is impossible for two persons to be constituted so much alike, but that one of them should have a more genuine and instantaneous relish for one sort of excellence, and another for another. Thus we added to each other's stores, and acquired a largeness of conception and liberality of judgment that neither of us would have arrived at, if separate. It is difficult to imagine how prolific this kind of amusement proved of true happiness. We were mutually delighted to remark the accord of our feelings, and still more so, as we perceived that accord to be hourly increasing, and what struck either as a blemish in the other, wearing out and disappearing. We were also led by the same means to advert to the powers of mind existing in each, the rectitude of judgment and delicacy of feeling. As our attachment hourly increased, we rejoiced in this reciprocation of benefits, while each gave or received something that added to value of mind and worth of character. Mutual esteem was incessantly kept alive, and mutual esteem is the only substantial basis of love. Each of us hourly blessed our common lot, while each believed it impracticable elsewhere to have found so much worth blended with so much sweet-
ness.'

Having freely, and, we trust, with strict impartiality, noticed the beauties and defects of St. Leon, we shall dismiss this article

article with observing, that there is, in many instances, an originality of thought, an elevation of fancy, and a fervour of imagination, which may be felt, but cannot be well described; and that, if he has mixed human feelings and passions with incredible situations, he has rendered them impressive and interesting, and may, with propriety, be pardoned the boldness and irregularity of the design.

A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences, &c. In a Series of Letters to the Rev. T. Belsham, occasioned by his Review of Mr. Wilberforce's Treatise. With an Appendix addressed to the Author of "A Letter on Hereditary Depravity." By Thomas Williams, Author of the Age of Infidelity, &c. Sold at No. 10, Stationer's Court, Ludgate Hill. 4s. Boards. pp. 255. 1799.

IN an address to W. Wilberforce, Esq. M. P. dated 1st August, 1799, the author, disclaiming his approbation of party language, owns the impossibility of *wholly* avoiding it.

• The term *Calvinistic*, in particular, has, by various arts, been rendered odious, yet under this term Unitarian writers generally comprehend the doctrines of human depravity, the atonement of Christ, and the influences of the Holy Spirit; a circumstance which has obliged me to adopt it, though I am sensible that these truths are no less dear to thousands who do not pass under the denomination of *Calvinists*.*

For this reason we think that the Rev. T. Williams has rather narrowed the field of combat, by opposing the Calvinistic system, singly, to that of the Deists, Socinians, and Unitarians, who seemingly, under one denomination, controvert and set aside the primary doctrines of revealed religion, as delivered by the evangelists and apostles. All the different sects, who reprobate Calvinism, in the articles specified by this author, we rank with the sceptics and professors of the new philosophy.

The volume consists of twenty Letters, and these are their contents: Letter I. Introduction, p. 9. II. Test of Truth, p. 14. III. Scripture Doctrine of the Depravity of Human Nature, 19. IV. Mr. B.'s View of the present State of Human Nature, 34. V. Origin of Human Depravity, 47. VI. Quantum of Moral Evil. VII. Satan and Future Punishment, 56. VIII. Unitarian Notions of Atonement, 86. IX. Origin and Design

Design of Sacrifices, 96. X. Scripture Doctrine of Atonement, 110. XI. Intercession of Christ. XII. Terms of Acceptance with God, 141. XIII. Divine Influences and Experimental Religion, 162. XIV. Effects and Consequences of the Calvinistic System, 177. XV. Farther Effects and Consequences, 191.—Appendix, addressed to the Author of "Letters on Hereditary Depravity." XVI. Additional Remarks on the Authority of Scripture in this Controversy, 201. XVII. Man's Original State and Fall, 220. XVIII. Scriptural Proofs of Natural Depravity Vindicated, and its Consistency with other Doctrines, 230. XIX. The Possibility of Human Depravity, 239. XX. Recapitulation of Evidence, 243. Conclusion. Texts Elucidated.

In the second Letter, on the Test of Truth, Mr. Williams, to prevent endless wrangling, presupposes the necessity of agreeing in certain criteria, or rules of judgment, and ultimately appeals to *Reason* and *the Scriptures*; assuming the postulate, that his opponent will admit, that it is the province of reason to judge of the evidences and import of revelation; and his own conviction, that the Scriptures commonly received by Protestants are genuine; and in consequence of this conviction, founded on due enquiry, professes his obligation to submit to the authority of those Scriptures, in all cases, when their authority is determinate and clear, without recourse to forced criticism or conjectural emendation; and without presuming to adopt certain precepts or doctrines, agreeable to his own inclination, in preference to others; but to admit all within the sphere of his comprehension.

These things premised, Mr. Williams intimates his suspicion of mutual disagreement as to the authority of the sacred writers; but, willing to meet Mr. Belsham on his own principles, admits them to be capable and faithful witnesses, both of the doctrines which Jesus taught, and of the facts which they relate. This concession, however, Mr. B. partially retracts, in a subsequent position, which allows the authority of the New Testament writers in no cases where they do not themselves *expressly claim divine inspiration*. Thus is the testimony of Scripture in effect set aside, and reason or criticism, that is, the ingenuity of interpreters, established as the ultimate criterion of truth.

Mr. B. it seems reviewed the Treatise of Mr. Wilberforce, in a volume of Letters to a Lady, which we have not seen. But on the fair presumption, that the respondent has truly copied

the

the opponent's words, we shall, without scrutinizing every article in this complex controversy, select a few exceptionable positions, referring our readers to the vindication itself.

Mr. Belsham maintains, that, if the doctrine of human depravity be true, it must be the work of God; and that, if a majority of moral evil prevail, the Creator must be a malevolent being.

He requires it to be proved, that the sacred writers believed and taught the doctrine of a devil and his agency, that this doctrine was communicated to them by revelation, and that they were authorized to make it known.

He represents the orthodox as affirming the Father and the Son to be distinct beings, of different and opposite characters; the one stern, severe, and inflexible; the other all gentleness and compassion.

He admits that Jesus is now alive, and employed in offices the most honourable and benevolent; yet as we are totally ignorant where he resides, there is no proper foundation for religious addresses to him, for gratitude, or confidence in his future interposition. All affections and addresses of this nature are unauthorized by the Christian revelation, and infringements on the prerogative of God. That Christ not being a divine person, his worship is dishonourable to God, injurious to rational religion, and, in a strict sense, idolatrous. Let these specimens suffice.

It is not now doubtful what were the views of the numerous petitioners for the repeal of the Test Act, and of the remonstrants against national religious establishments. We cannot help expressing our regret, that such teachers as Mr. Belsham are permitted to preside in any assembly of Christian worshippers, and to conduct the education of future candidates for the gospel ministry. In this publication he has out-priestlied Priestley, and out-pained Paine.

Mr. Williams is known to the public by other works; and in this he has no small merit as a temperate, able, and judicious controversial writer.

Travels in Upper and Lower Egypt, undertaken by Order of the Old French Government, by C. S. Sonnini, Engineer in the French Navy, and Member of several Scientifical and Literary Societies; illustrated with forty Engravings, consisting of Portraits, Views, Plans, a Geographical Chart, Antiquities, Plants, Animals, &c. Translated from the French by Henry Hunter, D.D. 3 Vols. 8vo. 1l. 7s. Boards. Stockdale. 1799.

ONE of the first books of history put into our hands contains many curious and interesting particulars concerning Egypt. The recollection of these carries us with a warmer impulse to contemplate the present state of things in that country. The French nation, each individual an Alexander, aims at nothing less than the conquest of the globe. After having over-run a great part of Europe, they turned their eyes towards Asia, and without the *veni*, it was *vidi*, *vici*, and the islands of the Egean Sea furnished another department to the republic. It was but a step thence to Africa, to greet the Mameluc of Egypt with the fraternal embrace, and add twenty more departments to the great nation. The ambition of the *kings* of France has more than once threatened the liberties of Europe; but the little finger of a modern citizen is thicker than the loins of kings. They must have *a city and a tower, whose top may reach unto heaven*: France must be aggrandized, and Paris embellished, at whatever rate.

The publication of M. Sonnini's Travels throws considerable light on Buonaparte's expedition. Louis XVI. employed the former of these gentlemen to travel through Egypt, merely in the view of physical and commercial arrangements; the Directory send thither the hero of Italy, with a vast army, to make a conquest of the country. How it has sped at this time the world knows. Cesar's laconic boast is now curtailed of its third limb. The republican general can go no farther than the *veni*, *vidi*; but the *vici* lies buried without the walls of St. Jean d'Acre. Our author is a very good observer of what is, but he knows nothing of what will be: he is an excellent naturalist, but a most wretched prophet: he has mistaken the fond dreams of a patriotic imagination for a revelation from heaven; and, *like the baseless fabric of a vision, leaves not a wreck behind*.

Both the writer and the warrior have conveyed a most useful lesson to mankind: it is to regard, with a jealous eye, a people, who, under every form of government, still aim at domineering. Whether they go forth in travelling parties or in armed hosts; whether they cultivate science or till the ground; whether they plant the tree of liberty or unfurl the bloody flag, the Frenchman never loses sight of his motto, *Extollenda est Gallia*. He has got liberty and fraternity in his mouth; but mark, he has got a rod in his hand; and Flanders, Holland, Switzerland, and a great part of Germany, and almost all Italy, have felt it to be a rod of iron.

These Travels, and the political and commercial views which they unfold, are peculiarly interesting to Great Britain at this crisis. I thought it a duty which I owe to my country, to lay before the public without delay, and to keep pace, as much as possible, with the gene-

ral impatience to see the work in English, called in assistance toward forwarding the translation. I hold myself, however, responsible for the whole, flattering myself it will be found a fair and faithful transcript from the original. H. H.'

Such is the translator's preface;—a counter part to that of the vaunting author, whence an extract is subjoined:—

‘A dawn of hope appears, that Egypt, now so vilely degraded, abandoned to plunderers and barbarians, may at length recover the lustre, which once distinguished her among the nations of the globe. Transferred into the possession of a people, as renowned as that which was the boast of antiquity, this celebrated country, which ages of unrelenting destruction have completely disguised, will re-assume her departed glory. The men, as well as the soil; the territory, as well as its inhabitants, are hastening to wear a new aspect; and the period is at hand, when Egypt shall no longer be what she lately was.

‘It could not then be uninteresting to exhibit a view of Egypt, such as the French shall have found it; to depict the manners of the different tribes who inhabited it, and among whom civilization is going to succeed to gross and ferocious ignorance; to describe the wreck of august monuments, scattered over a soil rendered proud by their boldness, and their enormous masses; to delineate some traces of the rich attire, which generous nature has incessantly displayed before the eyes of the ungrateful men, who never ceased, in their turn, to requite her kindness with outrage; in a word, to present a sketch of this portion of Africa, before it shall have changed its appearance. This representation will enable the reader to follow, with avidity, the progress of unexpected regeneration, and the labours which our compatriots are gone to deposit in the bosom of immortality.

‘But for these considerations, the work, now submitted to the public, had probably never seen the light. The author would have suffered the materials of it to sleep in his port-folio; but he deemed himself under an obligation to his country to render an account of the knowledge he has acquired, in the persuasion that, after he has served her with zeal, his duty was not completely discharged till he had consecrated to her, besides, the result of an enterprize engaged in solely with a view to make it subservient to the public good.’

The first volume consists of 21 chapters and 376 pages.

Of these the first is introductory to the whole work. These Travels, we are told, extended through twelve years, and terminated in 1780. No thoughts of publishing his collection of observations entered the author's mind till the seventh year of the French republic, and then the aspects of the period suggested the presumption, that his work had, perhaps, gained a great deal by the delay.

On some of his predecessors in the same line of investigation, and whose travels were published before his own, he offers remarks with temperate freedom; chiefly with a view to recommend his own work, as comprehending observations on an ampler range, and a greater diversity of subjects. Hasselquist, exclusively attached to the study of natural history, being at Grand Cairo, wished to visit the pyramids at Memphis. Thither he went, and at the very foot of those monuments, equally renowned for enormous size and antiquity, fixed his attention entirely on the formicæ-leones, swarming on the sands of that district. Insects engaged all his powers of thought, and one of the most astonishing works of all antiquity excited no emotion in his mind. "The pyramids," says he, "magnificent as they are, make a slighter impression on the mind of a connoisseur in natural history, than the industry of these puny animals."

Few French travels have penetrated into Upper Egypt;—the parts lying south of Cairo, towards the rise of the Nile. Savary himself, who published two volumes on the subject of Upper Egypt, never travelled a single foot in it; and the tone of assurance with which he speaks of the country, and his journey through it, as if he had really performed it, is said to be a stain on the reputation of the writer. The merited success of his first volume, which contained the only parts of that country he had visited, actually intoxicated him. To it he added the history of a journey never undertaken, and found himself reduced to the necessity of extracting from Herodotus, Strabo, D. Siculus, and others. Our author, more fortunate than Savary and many others, traversed the Saïd from Cairo upwards to Assouan. Of Egypt he gives the following account:

'Egypt, that ancient cradle of the sciences, where the wonders of art, and those of nature, contend for the prize of admiration, has been the object of philosophic excursion, in ancient, as in modern times. From Herodotus down to Volney, writers of equal celebrity, the multiplied details respecting a country, of which the surface of the whole presents no parallel, denote the curiosity which it generally excited.' P. 3.

'What interest more powerful in favour of travels through Egypt can be imagined, than to reflect, that it is no longer in the hands of Mamelucs who oppressed; that the French, in breaking asunder the brazen yoke, under which lived, in a state of brutal subjection, the descendants of the most illustrious nation of antiquity, present to them, together with the gift of liberty, the means of illumination, and the sciences, the first domain of their ancestors! Egypt, such as I paint it, will soon cease to be what I saw it. An immense space of time is going to elapse in a few days: and not long hence, nay, during my own life-time, I shall be only an ancient traveller, as those

of antiquity, at present, are with respect to us. So many prodigies were reserved for the greatest nation in the universe. Cities shall rise again out of their rubbish; the monuments to which all approach was interdicted by ferocious usurpers, are going at length to become objects of inspection; those which ignorance and barbarism took pains to annihilate, shall be restored to their ancient lustre, while others shall re-appear which now lie buried in the sand. The image of splendor shall every where resume the place of the hideous picture of destruction. Science is about to advance with the pace of a giant. Canals, that copious source of prosperity, are going to be cut or repaired. The commerce of the world will naturally fall back into its primitive channel; and what the Pharaohs, in the plenitude of their power, were afraid to undertake, the junction of the two seas, Frenchmen, conducted by a new Alexander, whom victory and the sciences are emulous to crown, shall present to the astonishment and admiration of future ages. The mind is lost and confounded in contemplating the immensity of glory, with which the French nation is encircling itself. Proud of belonging to it, I feel an additional satisfaction in being able to consecrate to my country the fruit of my labours.' P. 12.

On these boastful gasconades the translator makes apposite remarks in a note which we subjoin:—

' As our author had suppressed the history of his travels twice nine years, he would perhaps have acted prudently in suppressing his prediction concerning the approaching state of Egypt, till events had given him a firmer foundation whereon to rest them. The Gallic expedition to that country is assuredly of very uncertain issue. The vain glory of a Frenchman is truly ridiculous; and the idea of the French nation giving liberty, happiness, and the means of illumination to the countries which they over-run as a pestilence, is an insult to the common sense of mankind. It merits the silent smile of indignation and contempt.'

The voyage from the Gulf of Lions to Toulon, Genoa, Palermo, Malta, Candia, and the coasts of Egypt, is the subject of the six chapters from the second to the seventh, P. 14—101.

' Chap. 8. Modern Alexandria—It's inhabitants—Jews—Spirit of revenge—Assassination of the consul—and of a Dutchman—Language—Ruins.

' 9. Enclosure of Alexandria by Arabs—Cleopatra's needles—Cleopatra—Palace of the kings of Egypt—Pompey's column.

' 10. Ruins—Canal of Alexandria—Cisterns—Culture of the country adjacent to the canal—Salt-wort—Birds—Sparrows—Catacombs—Cameleons—Jaekalls.

' 11. Natural history of the jerbo of Egypt, with remarks on natural history in general, and a note respecting a plan of travelling into the interior of Africa.

12. French

12. French factory—Statue—Adanson and his misfortunes—Augustus, another French interpreter—Antique tomb—The name of Alexander still respected in Egypt—Venetians and English—Commerce—Germes—Fishes.'

As the contents of all the chapters in the three volumes relate to the antiquities, natural history, local usages, meteorological observations, agriculture, and other arts, peculiar to the places described, the specimen above exhibited supersedes a continual repetition of similar articles. To correct a vulgar prejudice, we extract one other paragraph from this volume:—

'At the entrance of the Catacombs, I have seen several cameleons. It is now well known, that the changing of their colours is not to be ascribed to the objects presented to them: that their different affections increase or diminish the intensity of the tints, which cover, and, as it were, marble their very delicate skin: that they are not satisfied with nourishment so very unsubstantial as air; that they require more solid aliment, and swallow flies and other insects; and that, finally, the marvellous stories which have been told respecting this species of lizard, are merely a tissue of fictions, which have disgraced the science of nature down to this day. I have preserved some cameleons, not that I was tempted to repeat the experiment of Cornelius le Bruin, who, after having gravely assured us, that the cameleons, which he kept in his apartments at Smyrna, lived on air, adds, that they died one after another, in a very short space of time; but I wished to satisfy my curiosity, to what point they could subsist without food. I had employed every precaution to prevent entirely their having any, without ceasing to be exposed to the open air. They lived thus for twenty days: but what kind of life? From being plump as they were, when I caught them, they soon became extremely thin. With their good plight, they gradually lost their agility and their colours. The skin became livid and wrinkled. It adhered close to the bone, so that they had the appearance of being dried, before they ceased to exist.' P. 139.

This, Mr. Sonnini, was indeed a cruel experiment! That of le Bruin might have been sufficient to explode the vulgar prejudice. Hadst thou provided for thy prisoners abundance of flies, they might have retained their plump state, without the severe penance of a twenty days fast.

Vol. 2, 17 chapters, 368 pages, opens with an apparently well executed portrait of Mourat Bey, of whose history and character an account occurs p. 279.

'The second bey, who attempted to render himself independent, and succeeded, as far as it was possible for a man to succeed, without having formed any connections with other nations, or taken any of the political measures which new arrangements demand, was Mourat;—a Mameluc of Ali, he had been promoted by him to the dignity

dignity of Bey. Several times forced to flee from Cairo, and to give place to various competitors, he had always the good fortune to return to it in triumph." Never was a Sheick-el-Belled, whose reign was of longer duration. From 1776, a few interruptions excepted, he retained possession of the supreme power; and him the French found reigning in Egypt. For this continuance in the exercise of the sovereignty in a country where authority seldom remains long in the same hands, he was indebted to his liberality and courage.

"Mourat surpassed all his predecessors in magnificence. His Mameluks were richly clothed: opulence reigned in his household: his horses were the finest, and the best caparisoned. His money flowed from him in full streams; but he filled his coffers with the same facility, by frequent and detestable extortion.

"A few days after he had compelled Ismael Bey to take flight, by whom he had before been obliged to retire into Saïd, he resolved to drive from the castle a Bey, who had sided with his enemy. He encamped on the plain, sent for one Robinson, an Englishman, who served him in the office of engineer, and ordered him to burn down the castle. The engineer observed to him, that he had neither mortars, nor bombs. The Barbarian knew neither the forms, nor the use of these implements, and enquired where they were to be procured? On being told that the nearest place was Venice, he dismissed Robinson, after having ordered him a purse of 1000 sequins. In a fit of ill humour, the same man would have cut off his head.

"I have visited the camp of Mourat. Vast tents were erected for the accommodation of him, and his principal officers. These were divided into several apartments, the insides of which were ornamented with the richest gold and silver stuffs, that the manufactories of Lyons could furnish, while the bottom was covered with the most beautiful carpets. Nothing could equal the magnificence of his cavalry. Gold, silver, and rich embroidery, on Morocco leather, glittered in the rays of a fervid sun, with a dazzling lustre, and the housings of the saddles were made of those pretty, small figured velvets, the pleasing and delicate workmanship of the Chinese artists, surrounded with a broad border of gold lace."

"This brilliant spectacle, exhibited even in the tent-equipage of an Egyptian bey, is super eminently splendid, and, coloured with French tinsel, cannot fail to make a gorgeous appearance. All this glory is, it seems, shortly to be transferred to the French republic. But from these chimerical prospects, Mr. Sonnini, whether by an anti-climax, a hysteron-proteron, or whatever be the rhetorical figure, recurs to himself as the object of Mourat's intended munificence, though both timidity and caution prompted him to reject the most attractive prospects. From this digression into which the author has unawares, and almost blindfold, led us, we return to

"Mourat, who has not been afraid to combat the French, is a very fine man. He has a martial appearance; his chin is covered with

with a thick black beard. Large eyebrows form arches of ebony over his eyes, full of fire. A long scar, seaming one of his cheeks, heightens the fierceness of his countenance. With great bravery he possesses extraordinary strength and address. He has been seen, passing an ox on horseback, to cut off his head with a single stroke of his scimetar. An intrepid warrior, capable of supporting the severest hardships; an excellent horseman, dexterous and powerful in handling the scimetar; courageous in adversity; bold in his enterprizes, cool in action, and terrible in an onset, Mourat, with a little instruction, might have become a general. His proud and generous mind gave him the appearance of sovereignty; but injustice, ignorance, and barbarity, rendered him a cruel tyrant.

Here was a *dignus vindice nodus*, a crisis in the ultimate article of danger, for the French to interpose, in order to annihilate a cruel tyrant, and with aggravated misery to oppress the already wretched subjects of despotism. *Quid dignum tanto feret hic promissor hiatu?* What will this boastful politician produce in support of his rash expectation?

Vol. 3, Chapters 17, pages 332. This last part of the work is introduced with a serious complaint of the scanty resources allowed the author for prosecuting the objects of his mission.

‘ The project of penetrating into Abyssinia, of visiting those immense regions in the interior part of the globe, which is least known, to do honour to my country by an important expedition, which an Englishman, aided by every means, by every assistance, with which government could supply him, had attempted successfully; in a word, to compensate, by a bold and glorious enterprise, the contracted conceptions, the sordid ideas, with which the ancient government of France had accompanied expeditions of that nature, as well as to add something to the means, more contracted still, which it employed for the execution of them;—this project, I say, never quitted my imagination, and I attempted every method which could ensure me a favourable issue. Having at my disposal a very moderate sum, and what would scarcely have been sufficient to accomplish a journey through some of the cantons of Europe, I had adopted the same plan, which was my resource in other expeditions entrusted to me, and which I could not abandon: this was to add something from my private property to what was allowed me by parsimony, at that time the usual companion of useful enterprises, while excess of liberality and profusion spread a fatal lustre over the fantasies of luxury, or the attempts of a delusive glory, and frequently of immorality.

‘ This course I constantly pursued. Proud of having in the prosecution of my labours no other motive to incite me, but the love of my country, I have, with perfect disinterestedness, pursued a career, in which I might probably have had some success, had I been better seconded, had they understood how to turn my dispositions to good account,

account, and to make a more advantageous use of a zeal, which obstacles inflamed instead of damping. Never have I been seen harassing a man in power with importunities, or basely paying court to subalterns ; and, if a just indemnification did not follow the simple exposition of my rights, I retired, and spoke no more on the subject.'

In this querulous strain Mr. Sonnini proceeds, tempering the asperity of censure with consoling reflections derived from internal consciousness of meritorious services, and from praises often received in exchange for his money. The result was an endeavour, at his own private expence, to open a passage for visiting Abyssinia ; but on the discovery of a plot to procure his assassination, the project of the journey was defeated. P. 81.

The contents of the subsequent chapters are replete with curious observations on natural objects, prodigiously diversified, and well told, on local institutions, still and active life ; but we may not enlarge our extracts and remarks. The work will, we doubt not, rise into the regard of those who relish the productions of judicious travellers, and have attained the skill of improving erudition into useful knowledge. One prominent motive, which seems to have brought forth the publication at this time, we cannot overlook. It was certainly the speculation of the author's being advanced to an honourable and lucrative commission, under the republic, to indemnify him for his ill requited labours and discoveries in that country, as soon as Buonaparte should have completed his conquest. Chagrin had exasperated him against the old government, and inspired the violent principles of democracy. We cannot withhold one extract, setting forth the chimerical prospects entertained from this projected revolution :—

' It may have been observed, in the course of this work, that I looked upon the project of substituting, *in room* of our distant, and perhaps insecure colonies, another colony, whose proximity to the mother-country, the almost miraculous fertility of the soil, its adaptation to agriculture, its singularly favourable situation, which renders it the medium of commerce with the wealthiest nations, its vicinity to countries abounding in the most costly productions ; in a word, whose speedy means of communication render it of far higher importance ; I say it may have been observed, that I looked upon this project as a sublime thought, as the happiest of conceptions, and its execution as one of those uncommon acts which shed a lustre on nations, and bears upon itself the evident stamp of immortality.

' Infallibly the possession of Egypt will secure to an enlightened and industrious nation the commerce of the Levant and of Barbary, and that of the wealthy land of Yemen. The Indian seas, rolling their waters with violence across its sands, display the practicability of a navigation and of a commerce the sources of wealth incalculable, particularly

particularly when the canal of junction between the Nile and the Arabian Gulf, one of the most considerable and useful labours of the ancient Egyptian kings, shall be discovered and dug up afresh. The river itself, better known in its course, will see all the obstacles which impede its navigation disappear, and will waft along, without danger, and at a small expence, gold, and the other productions which nature forms under the burning climate of the interior of Africa; while the Moor, with his scorched visage, the unwarred broker of those sultry regions, shall quit the route of the African coasts, and conduct his caravans into Egypt, as soon as he is certain of safety there, to find protection, as well as abundance of the objects of which he makes his returns. Connections founded on commerce and on interest, but disengaged from all ambition of religious conquests, the pious mania of indiscreet missionaries, and which has excluded the natives of Europe from an immense and important country, may be formed with the Abyssinians, whose possessions are watered by the same river. New accumulations of wealth will discover themselves with new nations; and, extending the connections by degrees, the knowledge of a part of the globe will be attained, into the bosom of which the heroes of antiquity, as well as the most daring modern adventurers, have hitherto been unable to penetrate.

In speaking of discoveries, I have pointed out the only species of conquest which philosophy adopts, and which occasions the shedding neither of blood nor of tears; that alone which produces enjoyment, and which an enlightened nation places in the first rank. The sciences, and the arts also, shall find in Egypt a repository, a nursery; and the riches, which shall thence flow, will have a destination more ample, more generous, since their distribution will extend to every nation of the globe.

Agriculture will assume a new form; and being better understood, it will add the treasures of abundance to the accumulation of wealth, already so considerable. I have enumerated its principal productions; I have pointed out such as may be cultivated with success, and the re-union of which promises to eclipse the most valuable commodities of the wealthiest colony. The limits of fertility will be enlarged, as least, as far as to the chains of mountains, which seem to mark its boundary on both sides of the Nile. Nay; perhaps, industry, guided by science, may discover the means of raising vegetation on the sandy and desert plains, which behind these mountains extend themselves to the east and to the west.³

P. 306—309.

Before the conquest of Egypt these reveries are premature. As if they were already realized, the author proceeds to descant on the disasters of war, and the tranquillity attending the establishment of peace. But what has the French republic to do with peace, while the depredations and murders committed in their own country, and in contiguous states, on which they made war, continue unpunished? That confederacy must be

No. XII.

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regenerated

regenerated and unhinged, before the collective body of the French people can enjoy the immunities and privileges secured to them under the old administration. Never monarchy ever was more arbitrary than those hands which have usurped the sovereign power.

These democrats, after declaring their intention to demolish all constitutional establishments, as hostile to civil liberty, insolently put the query, What right had the allied powers to intermeddle with the internal management of their republic? Egypt claimed no such power; yet that country is now invaded as the seat of despotism. But the people are too wise to accept an administration under a tyranny far more severe than that already established among them.

The researches into natural history we recommend; the political principles, and Epicurean doctrines, incorporated with literary disquisitions, we trust every good man will reprobate.

These volumes owe their chief merit to this eventful period; and, except to the admirers of natural knowledge, cannot long continue in general requisition. Though we have not had access to the original, the translation appears to be faithfully executed.

A fair Representation of the present Political State of Ireland; in a Course of Strictures on two Pamphlets, one entitled "The Case of Ireland re-considered;" the other entitled "Considerations on the State of public Affairs in the Year 1799—Ireland?" With Observations on other modern Publications on the Subject of an incorporating Union of Great-Britain and Ireland, particularly on a Pamphlet entitled "The Speech of Lord Minto in the House of Peers, April 11, 1799." By Patrick Duigenan, LL.D. one of the Representatives of the City of Armagh in Parliament, 8vo. 4s. 6d. Wright, 1799.

DOCTOR DUGENAN is a zealous supporter of the proposed incorporating union of Great-Britain and Ireland; but, while he earnestly wishes for the accomplishment of that great object, he labours to prevent his Roman Catholic countrymen from deriving any political advantages from it. In this respect he materially differs in sentiment from his Majesty's ministers in this country and in Ireland, who have certainly held out to that large body of people strong hopes of emancipation from the coercion in which they are retained by their Protestant fellow-subjects. The expedience, and even the necessity, of carrying the measure of union into effect, are in his mind so evident, that he does not offer a single argument on the subject, but, desirous of excluding the Roman Catholics from the benefit of any conditions in the treaty of union, which

might prove inimical to the Protestant establishment, he presents the British ministry, and the British nation, with a 'fair and just picture' of the political state of Ireland. 'In this fair and just picture the uniform loyalty of the Protestants, the purity of their principles, their strength, numbers and influence, and more particularly their active and gallant exertions in suppressing the late rebellion, are deservedly praised; while he condemns the religious tenets of the Roman Catholics as incompatible with the existence of the constitution; reprobates their political conduct from the earliest periods to the present moment; considers them as the most violent promoters of insurrection, and the most dangerous allies of jacobinism; and represents them, in consequence of their religion, as determined enemies of the state, traitors in theory, and always traitors in practice, when they dare. This fair and just picture of the political state of Ireland is displayed in the doctor's strictures on the different pamphlets which he has occasion to notice and attempts to refute, and his treatment of the authors is equally distinguished for *urbanity of manners, mildness of sentiment, and elegance of diction*. As a favourable specimen of the vigour of doctor Duigenan's style, and the *curiosa felicitas* of his expression, we select his observations on the writer of the pamphlet entitled "Considerations on the State of Public Affairs in the Year 1799. Ireland."

' This writer introduces himself to the public under the mask of a violent partisan of the measure of an incorporating union of Great Britain and Ireland: but he wears a very thin mask; for through it may be very distinctly seen the envenomed, enthusiastic Irish friar, just discharged on the nation from the mortar of a Spanish monastery: all the acrimony, all the falsehood, all the ignorance, all the bigotry, all the fury, in short, all the combustibles of so noisome a composition! He pursues the following line of attack, supported by explosions of bombs, carcasses, and stink-pots, on the Protestants of Ireland.'

The doctor's antipathy to popery extends itself even to those whose solemn renunciation of the tenets of the Roman Catholic religion should exempt them, on the grounds of common candour and policy, from the acrimony of invective. He says—

' I have wasted some attention on several persons bred Romanists, who have conformed to the Protestant religion, and who have attained honourable, confidential, and lucrative appointments by their conformity; and on others bred in that persuasion, who both in theory and practice have professed Deism; and scarce ever knew one of them, who, in all political pursuits of that sect, did not prove himself to be a firm Romanist: some of them, in whose breasts

a few half-smothered sparks of Christianity still glimmered, have had them kindled into a sort of lambent flame of devotion by the unequivocal symptoms of approaching death, and they have uniformly died in the Romish persuasion.'

The speeches of Lord Minto, Lord Sheffield, and Mr. Pitt, are, in the doctor's opinion, destitute of necessary information, and inconclusive with respect to the passages which occur in favour of the political claims of the Roman Catholics; but that of Lord Minto, certainly one of the ablest hitherto made in support of the incorporative union, is the peculiar object of the author's sarcastic remarks. The arguments of his Lordship are 'cautious, circumlocutory, and wheedling,' he is deficient in his knowledge of the question which he has presumed to discuss, and his positions and deductions are 'rash and peremptory.' Both the noble Lords and the Duke of Portland are accused of being infected with the spirit of *Burkism*; and we learn from the doctor that even Mr. Pitt has been tainted with the dreadful contagion of religious and political toleration.

The author's estimate of the population of Ireland appears to have been formed according to correct *data*, and he is probably more accurate than Mr. Chalmers or Mr. Bushe, when he states it at three millions only. In his statement of the relative numbers of Protestants and Romanists we are not inclined to coincide with the doctor, notwithstanding the plausible documents which he has furnished, that the latter exceed the former in number throughout the kingdom in no greater proportion than that of two to one, perhaps in a much less. His review of the comparative property of Irish Protestants and Romans, which we extract, must prove peculiarly interesting to every man who considers with deep attention the question of incorporative union:—

'The first reasonable ground of calculation of the comparative property of Irish Protestants and Romanists, must be taken from the quantity of landed estates in the hands of the members of each persuasion respectively; and this is the surest ground of calculation in a country like Ireland, which is only just beginning to be a commercial country, and has as yet made no great progress. To make a true estimate in this respect, we must go back to the time of James the First. In his reign, six whole counties, out of nine contained in the province of Ulster, were forfeited to the Crown for treason: the King granted a great part of these counties to English and Scotch Protestants. These grants made a great addition to the landed estates at that time in the hands of Protestants; and the Grantees being infinitely more industrious than the former possessors, such of the ancient inhabitants as retained their estates by the favour of the Crown, in these six counties, and the same class throughout the whole

whole province of Ulster, being a barbarous race, unused to industry, and addicted to luxury and gluttony, particularly to an immoderate thirst for strong liquors, wasted their properties, contracted large debts, and sold great portions of their estates to their industrious and frugal Protestant neighbours in that province, before the great Irish Rebellion in 1641. Their poverty, the consequence of their own idleness and dissipation, and their envy of the prosperity of their Protestant neighbours, the fruit of their frugality and industry, are assigned as some of the causes of that horrid rebellion and massacre. The whole mass of Irish Romanists throughout the nation engaged in this rebellion of 1641; and when it was at length suppressed, almost the whole of the landed estates in the hands of Irish Romanists, at the time of its commencement, were forfeited to the Crown, and parcelled out among Protestants. These forfeitures, with the landed estates in the hands of Protestants at the commencement of the rebellion, amounted to five sixths of the whole landed property of the nation. The Irish Romanists in a mass again rebelled in the year 1699. After a war which lasted three years with uncommon fury, they were subdued; but obtained conditions, by which they were at liberty to remain in Ireland, and retain their estates, on the terms of their submission to the new government under King William and Queen Mary, and taking the oath of allegiance; or of transporting themselves to France, and relinquishing their estates as forfeitures. Almost the whole body of Romanists then entitled to estates in Ireland, chose rather to go to France and abandon their estates, than submit to the government and take the oath of allegiance. They entertained strong hopes of a new revolution in their favour, in which they were disappointed. The estates thus abandoned to forfeiture were granted by the Crown to Protestants. By the several means before mentioned, almost the whole landed property in Ireland became vested in Protestants. That part of the property code which prohibited Irish Romanists to acquire landed property was enacted in the second year of Queen Anne (1703), shortly after the revolution. It was afterwards strengthened by the eighth of Anne (1709), and was not materially relaxed, so as to allow them to purchase estates in fee, till the year 1782. In all the intermediate space, being eighty years, Romanists had the liberty of alienating the small pittance of landed property which remained in their hands after the revolution, which they did not fail to make a liberal use of; but no liberty of acquisition: and during the eighteen years last past, they have had neither property, time, nor opportunity to purchase or acquire any considerable portion of landed estates, so as materially or sensibly to diminish the mass of landed property in the hands of Irish Protestants at large. And from all the causes before mentioned it is certain, that the allowance of one fiftieth part of the landed property of the nation to the share of Irish Romanists, at the present day, is rather too great.'

Doctor Duigenan has certainly been actuated by the purest motives in publishing the present work; but he is not aware of the

the dangerous consequences which it may produce. It is peculiarly calculated to keep alive, if they still exist in the sister kingdom, the dissensions and hereditary feuds of Protestants and Roman Catholics; and, should his arguments be deemed sufficiently cogent to prove the propriety of the measures which he recommends, they may, with equal consistency, be carried still further, and urged as first grounds to deprive the Roman Catholics of Ireland, of the political rights which they now enjoy. If the Doctor be right, Lord Minto, Mr. Pitt, and the enlightened majority of both countries, are wrong.

*The History of Hindostan, Sanscrit and Classical, Vol. II. Part III.
and last.*

[CONCLUDED FROM PAGE 484.]

MOSES was, in the order of time, the first writer who exhibited the materials for a history, which, at this day, claims the title of Universality. From the origin of measured time it begins;—the time when “God created the heavens and the earth, and made of one blood all the nations of men.” This term, the *Beginning*, which, in the retrospective view, refers to the production of our world, and of the first human family, is, though apparently vague, yet infallibly certain; for from that primary point the computation is continued, by natural measures, during the extended period of 4940 full years, without vacant intervals, to the year of the crucifixion, which by the Mosaical account was the next in order. Moses was not only the most ancient historian, by a precedence of more than 3000 years, but the first who wrote the elements of universal history, consistently with his plan of determining the line of genealogy from Adam, Noah, Abraham, Isaac, and David, to Jesus Christ. Except the civil establishments, from the circumstances of local contiguity, mutual alliance, or hostility, in peace, or war, nothing is elsewhere recorded prior to the times of the four prophetical monarchies;—an era of high antiquity in the annals of Paganism, but in the Hebrew records confessedly modern.

• Disquisitions concerning the manners and conduct of our species in early times, or indeed at any time, are always curious:—they may even be of solid importance, in an age when some intelligent and virtuous persons are inclined to doubt the authenticity of the accounts delivered by Moses, concerning the primitive world; since no modes or sources of reasoning can be unimportant, which have a tendency to remove such doubts. Either the first eleven chapters of Genesis, all due allowances being made for a figurative eastern style, are true, or the whole fabric of our national

national religion is false ; a conclusion, which none of us, I trust, would wish to be drawn. I, who cannot help believing the divinity of the Messiah, from the undisputed antiquity, and manifest completion of many prophecies, especially those of Isaiah, in the only person to whom they are applicable, am obliged of course to believe the sanctity of those venerable books to which that sacred person refers as genuine. But it is not the truth of our national religion, as such, that I have at heart. It is truth itself : and if any cool, unbiassed reasoner, will clearly convince me, that Moses drew his narrative, through Egyptian conduits, from the primeval fountains of Indian literature, I shall esteem him a friend for having weaned my mind from a capital error, and promise to stand among the foremost in assisting to circulate the truth, which he has ascertained.' *Sir W. Jones, Asiatic Researches, Vol. 1. p. 224.*

With this moderate, candid, and honest declaration our sentiments perfectly accord. Our national religion can incur no suspicion of fallacy from the figurative eastern style in which the first eleven chapters of Genesis are said to be composed. Dr. Geddes has not yet proved, and he never can, that Moses derived any part of his narrative from pre-existent archives in Egypt ; neither can it be shewn, that any literary monuments existed in Egypt, or in Hindostan, for many centuries after Moses.

In the fifth Book of the Volume now before us, Mr. Maurice proceeds to resume, what he calls the Classical History of Hindostan. It contains the history of the earliest Tartar, Persian, and Grecian invasions of that country.

CONTENTS.

Chap. I. Sketch of the original form of government of India under its ancient maharajahs, or great rajahs.—Causes assigned of the frequent and successful invasion of India by their Tartar and Persian neighbours.—Account, from Persian authorities, of the first settlement of the princes directly north of India, called by them the Empire of Turan, and by the Arabians Maver-al-nahar, or Transoxana; with an account of the earliest irruptions into India of their inhabitants, known generally under the name of the Oriental Tartars.

This part of his subject the author introduces with the following remarks on his sources of intelligence :—

' From the regions of doubt and the mazes of mythology we return, with renewed pleasure, to explore the field of classical history ; a field, however, in these early ages not unadorned with those gaudy, but delusive flowers, which spring up in such wild luxuriance on Indian ground. We are now to enter upon the detail of events comparatively modern, to those already related, and of which the

the Greeks were, in many instances, at once the eye-witnesses and historians. From all the information we are able to collect concerning India in the Greek writers, we are led to conclude, that Darius Hystaspes opened the way to the first Persian invasion of India, by sending Scylax of Caryandria to explore the river Indus and the adjoining coast. This, however, is far from being the fact; for the Oriental writers, scanty as their accounts, which have descended to us, are, represent India and Persia as engaged, almost from the foundation of their respective empires, in fierce and sanguinary contests, arising principally from causes presently to be explained.

It is a circumstance extremely unfortunate, that the Greeks, in their supreme contempt of foreign literature and history, when they conquered Persia, neglected to procure and treasure up, as such venerable documents merited, the ancient annals of that country, and the neighbouring regions of Asia, under the control of its sovereigns. By the frantic deed of firing Persepolis, and similar devastations, who can say what invaluable materials for a complete history of Asia, in its most early periods, may not have been destroyed? The history of ancient India, in particular, could not fail of being greatly illustrated by those annals; for, amid the perpetual and obstinate wars in which the two nations seem to have been, in the remotest periods, embroiled, founded probably on the notion intimated above, in the account of Semiramis, that the Indians were originally emigrated Iranians, if the artful policy of the Brahmins operated towards concealing the disgrace of their country, by refraining from publicly recording the defeats of their kings, doubtless the arrogance and vanity of their conquerors must have induced them to blazon their triumphs on the plains of India.

Concerning the transactions in Persia during the present period of our history, nearly all the classical information that has descended to us has been derived from two sources, Herodotus, and Ctesias in Diodorus Siculus, once considered of very disputable authority, but whom minute investigation, and recent discoveries, as far back as they go, have demonstrated to be very deserving, if not of implicit confidence, at least of a very considerable degree of credit. The former of these historians flourished in the fifth century before Christ; is entitled by Cicero the Father of History, a title fully confirmed by the experience of twenty-two centuries; and wrote, in the Ionic dialect, the history of the Persian wars from Cyrus to Xerxes, in whose reign he flourished. The latter, whose accounts have been adopted by D. Siculus, was a native of Cnidus, by profession a physician, and in that character resided seventeen years at the court of Artaxerxes Mnemon. He professes to have taken his accounts, and, from the striking similarity of many parts of his narration to the Indian historic details, inserted by Mr. Wilford, from the *puranas*, in the third volume of the Asiatic Researches, in all probability he did take them from the Royal Records.*** There is indeed another celebrated Greek writer, who flourished about the same period, and who has treated of the affairs of the Persians; but it will be remembered,

bered, that the *Cyropaedia* of Xenophon is not properly a historical, but a political and moral treatise, exhibiting the picture of a great prince and commander, and into which the military exploits of Cyrus, with whatever truth recorded, are introduced to exemplify his own maxims, rather than to afford a regular historical detail of Persian events; while his celebrated account of the *retreat of the 10,000* from the field, in which the younger Cyrus lost his life, is an eulogium on Greek, not Persian skill and valour, and principally relates to his own personal conduct on that memorable occasion. Xenophon, in no part of his narration, touches on the affairs of India; he only informs us, that Cyrus made the Indus the eastern boundary of his empire.' P. 507—510.

In the third book of this second volume, p. 119. Mr. Maurice connects the Classical epoch of the Indian history with the reign of the Egyptian Osiris, which has every aspect of an antediluvian, or astronomical, period; and prosecutes the investigation through the successive invasions of that country by Hercules, Semiramis, Sesostris, and the Scythians:—all mythological terms, none of which is reducible, by chronological characters, to historical truth. Here the Classical era has every colour of uncertainty which characterises the Sanscreek during the full extent of the ten Avatars.

This fifth book opens with the general title, '*Classical History of India resumed*'; but the authorities to which the author, chap. 1. refers his readers are Persian, those very records whence Herodotus and Ctesias borrowed all the fabulous reports which diminish their credit as historians. Xenophon's account of Cyrus, as more probable than that of Herodotus, is generally admitted, because it savours less of the marvellous. Ctesias is censured by those who lived in his own time, or soon after, as a writer of very doubtful credit, retailing old fictions without judgment, and new prodigies without the suspicion of forfeiting belief. Mr. Maurice endeavours to confirm his credit by the authority of Diodorus Siculus alone. Both Justin and Photius transcribed fragments, or abstracts, from his work, but not much to the reputation of either.

'The principal objections urged against these historians [Herodotus and Ctesias] are the romantic nature of many of the facts recorded by them, and the great mixture of eastern legends and fables with what is asserted for historic truth. These, however, are in the true spirit of all Asiatic history, and confirm, rather than invalidate, their pretensions to be genuine abstracts of Oriental annals, which are all strongly tinctured with the marvellous.'

Be it so. But if both these historians copied truth and falsehood from legends and fables indiscriminately, the nearer the resemblance, the stronger is the probability of deception. The abstracts may be genuine, and the annals false.

All the while the authorities are taken from Persian, not from Hindoo registers. A logician would pronounce this exchange of terms an *ignoratio elenchi*. But Mr. Maurice provides a 'salvo.'

'Sir W. Jones affirms, that the Persian annals were originally the same with those of Hindostan.'

'It has, however, been noted, that Sir William defines the date of neither; and consequently the classical era of Indian history is still left ambiguous and indeterminate.'

Chap. 2. 'Short retrospect on the history of the ancient sovereigns of Media, according to both Sanscreek and Classical History—It's union with the Persian throne formed the basis of the grandeur of the latter empire.—Vast extent of Iran, or Persia, in the reign of the early monarchs of the Caianian dynasty—It's history, as connected with that of India, resumed and continued down to the period of the invasion of the latter country by Gushstap, or Darius Hystaspes.' P. 526.

For this retrospective view of the Median empire, and the accession of grandeur derived to that of Persia, from the union of the two crowns, we refer to the volume; and for the distinction beteen Cai Khosru and Cai Coresh, the reader may consult our strictures on the works of Sir W. Jones, in our number for July last.

'The fury of Cambyses, the frantic successor of Cyrus, happily for the repose of India, took a south rn direction, and, after laying waste Egypt, exhausted itself in destructive expeditions to the country of the Hammonians, in the Lybian deserts, and in wild projects to subdue the Ethiopians. Chronology marks Cambyses for the Ahasuerus of Scripture, in whose correct page, doubtless with respect to this last insane attempt, it is said his kingdom extended from India even to Ethiopia, over 127 provinces.' P. 530.

This praise of correctness we would gladly transfer to the page now quoted, and marked with its proper number; but chronology proves it to be erroneous. The Ahasuerus mentioned in Esther. 1. was no other than Artaxerxes Longimannus, and, including Smerdis, the fourth in succession from Cyrus. He succeeded to the throne 58 years after the death of Cambyses. At the accession of Darius the Mede, uncle and predecessor of Cyrus, the united kingdoms of Babylon, Media, and Persia, contained 120 provinces, over which he appointed as many distinct princes, or satraps, with local jurisdiction; and Artaxerxes is the first who is said to reign over 127 provinces; for to Cambyses this notation is not applicable. True indeed it is, that in Ezra iv. 6, 7, occur the names of an Ahasuerus and an Artaxerxes, which names Usher, Prideaux, and Bedford, very preposterously apply to the two immediate successors of Cyrus, Cambyses and Smerdis, who were likewise the immediate predecessors of Darius Hystaspes. The sacred historian, representing the discouragements and obstacles which protracted

the execution of the decree by Cyrus, for rebuilding the temple at the instigation of the factious Samaritans, all the days of Cyrus, even until the reign of Darius, when that structure was completed, entirely omits the two intermediate reigns of Cambyses and Smerdis; then, proceeding to notice the like obstructions to the rebuilding of the city, mentions Ahasuerus, who could be no other than Xerxes, and Artaxerxes, surnamed Longimanus, the two immediate successors of Darius Hystaspes. This happy correction of the misarrangement inadvertently committed by the great primate, and adopted by his followers, we owe to the singular penetration of Sir I. Newton. See his *Chronology*, p. 368, 4to. Had Mr. Maurice attended to this judicious gloss on the sacred text, he would have avoided a double error, the number of the provinces, and an anachronism of almost 60 years.

The preceding history, however, is the Grecian account of Cambyses, who is known to the Orientals by a different name and character; the name Lohorasp, the character not cruel and tyrannical, but virtuous and amiable. This Lohorasp, otherwise called Cambyses, had, it seems, a very celebrated general, Guerdez, who, having ravaged all Syria, returned to Babylon, loaded with the wealth of Palestine, whose capital (Jerusalem) he sacked and plundered, and thence carried innumerable captives. The Persians surnamed him Bakht-Nassar, the Nebuchadnezzar of sacred history. To Lohorasp alone, if the Persian records truly state no sovereign between him and Cyrus, must be attributed all the outrages in Egypt, supposed to have been committed by Cambyses. Concerning Smerdis, his usurpation, his murder, and the ingenious stratagem of Hystaspes to acquire the Persian diadem, the annals of that nation are entirely silent. There, however, it is stated, that Gushstap, as they write the name, was the eldest son of Lohorasp, a prince of great talents, but of a haughty and martial disposition, constantly engaged, during his youth, in rebellious projects against his father's life and throne. The substance of the author's narrative concerning the identity of Cambyses and Lohorasp, Guerdez and Nebuchadnezzar, is here abstracted for the sake of a few concise remarks.

If the former pair constitute but one person, why are their characters so opposite? and if the latter pair made but one individual, why is the desolation of the first temple brought into coincidence with its restoration? The interval was, at least, a full half century. Cambyses, therefore, could not be coeval with Lohorasp, or Guerdez with Nebuchadnezzar. Every experiment confirms the report of the Greek historians subsequent to the era of the Olympiad, and stamps discredit on what Mr. Maurice adopts for the Classical History of Hindostan.

Chap. 3. ‘ Persian and Greek history of this period continued—Effect of the celebrated retreat of the 10,000 under Xenophon on the future conduct of Greece towards Persia—Agesilaus—Peace of Antalcidas—Persia increases the number of her foreign mercenaries, and by dividing governs Greece—Rapid rise and decline of Thebes—Philip, king of Macedon, gains a decided ascendance over Greece—Partly by bribery, and partly by force, subdues them—Chosen Generalissimo of the confederated Greeks against Persia—Assassinated by Pausanias—Escander, or Alexander, succeeds to his throne—Persian accounts of Escander, and of his motives for invading Persia—Alexander crosses the Hellespont—Visits Ilium—Battle of the Granicus—He subdues Asia Minor—Battle of Issus—Alexander conquers Syria, and exterminates the Tyrians—Marches into Egypt—Builds Alexandria—Visits the temple of Jupiter Ammon—Returns to Asia, and renewes the war—Battle of Arbela—Death of Darius, and extinction of the Caianian dynasty.’ P. 563.

As the transactions recounted in this chapter relate to the struggles between the powers of Greece and Persia, prior to the overthrow of the latter monarchy, and are but preparatory to the invasion of India by Alexander, we entirely supersede a particular selection of its materials for remarks.

Chap. 4. ‘ Alexander pursues Bessus into Bactria—Traverses the northern Asia—Crosses Paropamisus—Conquers the nations to the west of the Indus—Of the Hydaspes—Battle with Porus, or Paurava, and subjugation of Western India—Mutiny of the army—He erects stupendous pillars and returns—Voyage down the Indus—Progress of the army through Gedrosia; and of the fleet up the Persian gulf—Return to Babylon—Death of Alexander—Conclusion.’ P. 607.

The excursions and military achievements of the Macedonian hero, in the northern and western India, open a field of investigation too extensive for an orderly detail and separate consideration. We conceive the adjusting of the Asiatic chronology to that of Europe, at the rise of the Grecian empire, to be our special province: and here two connecting links, Porus and Sandracottus, coexistent with Alexander, occur. Provided the materials for the history of the Hindoos, in a continuous series, can be constructed, this coincidence of persons and times may suffice for a classical epoch; for, as far as a very attentive perusal of Mr. Maurice’s work enables us to form a clear verdict, no period more remote than the era of the Grecian monarchy exhibits characters of equal certainty. In this criterion of time we are confirmed by the decision of Sir William Jones, who, furnished with more ample vouchers, connects the era of civil history in Hindostan with the third or fourth

fourth century before our era, the preceding ages being clouded with allegory or fable.—*Asiatic Researches*, vol. iii. p. 401.

Of these adjusting measures, applied to the time of this memorable revolution, we judge it requisite to quote examples from Mr. Maurice, and to confirm his testimony by collateral evidence.

Taxiles, a prince on the eastern banks of the Indus, not only gave Alexander a hospitable reception, but multiplied his forces; to which step he was induced by his rooted antipathy against two rival princes, his neighbours, Abissares and Porus. The former submitted, the latter declared his resolute intention to resist a foreign invader. Heralds were sent to demand that unwelcome token of subjection—tribute,—and an interview on the frontiers of his dominions. But the hereditary monarch would acknowledge no victor, and send no tribute: willing he indeed was to meet Alexander on his frontier,—but in arms,—the ultimate resource of contending kings. Alexander, not displeased with the spirit of this reply, accepted the challenge, and set forward eager for battle. The armies met, desperate was the engagement, but victory declared for the Macedonians. Porus was wounded, brought into the presence of the conqueror, and, in answer to the question, How he wished to be treated? replied, Like a king. This spirited answer induced the victor to restore the kingdom to Porus, with the addition of new provinces; and the prisoner afterwards became the stedfast friend of his generous benefactor. These facts are attested as historical verities, by Philostratus ii. 10; Arrian v. 219; Curtius viii. 8; and Claudian, *Cons. Honor.*

‘At that time, the reigning monarch on the Ganges, we are now certain, was Chandragupta, the Sandracottus, or Cotta, of the Greeks, to whom Megasthenes was afterwards sent ambassador by Seleucus, and who, as we have seen above, had daringly usurped the throne, after the murder of the pious Rajah Nanda. It is unfortunate that more ample materials have not arrived from India for composing the domestic history of this period, which, according to the order adopted, would form the next section of its comprehensive history.’ P. 636.

Of this Sandracottus, the Greek name of the Indian Chandragupta, no memoirs are here recorded. We borrow a few anecdotes from Lempriere’s Classical Dictionary, preserved from oblivion by Justin, Arrian, and other ancients. “This Indian was of mean extraction. His impertinence to Alexander was the beginning of his greatness. The conqueror having ordered him to be seized, he fled, and at last lay down overpowered with fatigue. As he slept on the ground, a lion came

and

and gently licked the sweat from his face. This uncommon tameness of the animal appeared supernatural, and roused the ambition of Sandracottus. He aspired to the monarchy, and, after the death of Alexander, made himself master of a part of the country, then in the hands of Seleucus." Rocke, the translator of Arrian, conjectures that the Sandracottus of Justin is the Andracottus of Plutarch.

Alexander's whole reign over Persia, from the defeat of Cophoranus to the end of his life in the year before our vulgar era 324, was eight years. Thus is the chronology of India brought into coincidence with the date of the Grecian empire. By the arrangements of Sir W. Jones and Mr. Maurice, numerous are the anachronisms in the period from Cyrus in the descending series. With the author's reflections on the Indian expedition of Alexander, we conclude our extracts :—

' At every commanding point throughout the whole of this extensive march, he erects cities and fortresses, which he peoples with Greeks, and makes immense depôts of arms in regions remote as Gaza and Candahar, on the banks of the Iaxartes and the shore of the Hydaspes; and constructs stupendous docks and havens at the mouth of the Nile and in the gulf of Cambay. The part of his conduct, more generally objected to by his accusers, seems to be by no means the least praise-worthy ;—his march through Gedrosia.—That march, indeed, has afforded to some of his biographers an ample field for elegant declamation, and to others an opportunity of unmerited censure. I have added my humble efforts to those of the editor of the voyage of Nearchus, to rescue so great a general from the charge of precipitation and temerity. The preservation of his fleet, and, in consequence, the exploring of the country bordering on the coast of the Persian gulf, were the objects nearest his heart ; for these much was to be dared, and *prudently* dared. If the sufferings of the army were great, great also was the stake, and urgent the necessity. The event proved that Alexander had not formed a rash, though a bold resolution ; for that event was prosperous ; and had he lived to establish his empire, and complete the vast projects of his mind, there is no saying what unnumbered benefits would have resulted from it, not only to Asia, but to the whole extent of the civilized world.

' But the King of Kings, who, from his higher throne, beholds, and by his providence regulates, the course of human affairs, in his eternal but inscrutable councils, had determined that Alexander should not accomplish the mighty designs his ambition had formed. One of these, which was to enlarge and beautify Babylon, and make that interdicted city the emporium of the world, was resolved on, in direct opposition to a solemn decree, which had gone forth against it 300 years before ; the tremendous anathema that Jehovah would make it an habitation for the bittern and pools of water, and that he would sweep it with the besom of destruction. In vain, therefore, did the conqueror of land and sea attempt to repair the

bank of the Euphrates, which, obedient to *his* voice, who first bade its waters roll, had burst its ancient mounds, and widely inundated the country. With equal probability of success, he might have essayed to tear the centred sun from his orbit, or drain the bed of the ocean of the volume of its waters. By the divine *fiat*, and to promote its wonderful, but unfathomable purposes, Alexander had already far exceeded the usual limits assigned to terrestrial power and human glory. He had also abused the exalted talents entrusted to him, by impiously arrogating to himself and Hephaestion divine honours; by the grossest intemperance; and, amidst its excesses, by the foul murder of more than one friend! A conspicuous and terrible example of the divine displeasure was, therefore, in Alexander to be holden up to future conquerors, and to future ages. He had now finished the splendid but arduous task appointed him by the eternal decrees of Providence. The *spotted leopard*, with rapid wings and ravening talons, or, as it has already been observed, he is elsewhere still more emphatically depicted, the *furious he-goat*, from the west, with one horn, represented by Daniel as bounding over the earth, with such velocity as scarcely to touch its surface, had finished his impetuous, his sanguinary career. The subverter, by the permission of heaven, of the second great empire of the world, is now to descend into the same grave which held the vanquished Darius. The commissioned angel, who presided over a life pregnant with such important events; who, unknown to himself, guarded him at the Granicus; and spread over him, when prostrate among the Malli, a more powerful shield than that of Pallas; was now commanded to elevate the destroying arm. At the banquet of Medias he presented to his lips the empoisoned chalice, and the infatuated victim drank it off to the very dregs.' P. 703—705.

Of the ten plates which adorn the two tomes into which this second volume is divided, and enlarge both its price and usefulness, these are the titles—Creeshna trampling on the serpent; two copies, the latter re-engraved.—Hindoo lunar mansions.—Sing, or lion, Avatar.—Bahmun, or dwarf, Avatar.—Parasu Rama, or sixth Avatar.—Ravan, or seventh, Avatar.—Creeshna encircled by the Serpent.—Buddha, or tenth, Avatar.—Calci, or final, Avatar.

Attentive to the emolument of the author, we notify to the subscribers the following

Advertisement. The expences of this volume, containing, besides the engravings, above 700 pages of letter-press, having very considerably exceeded the sum subscribed at Messrs. Walwyn's, it is respectfully submitted to the generosity of those noblemen and gentlemen who kindly meant to exonerate the author from the incumbrance of new involvements on the score of printing, that a small additional sum, in proportion to that originally subscribed, be paid into the hands of those bankers, at No. 150, New Bond-street. It is presumed that a fourth part thus paid in would satisfy every remaining

maining demand for the paper, printing, and engravings of this work; and the gentlemen, who so liberally undertook the management of the former subscription, have promised to be again responsible for the right application of the money.'

In our number for April last we mentioned some of those qualifications which distinguish Mr. Maurice as a writer. Among these was his skill in selection, though in this work we saw the first specimen of a talent so indispensably necessary to literary excellence. In this respect the first two volumes of his Indian Antiquities were shockingly exceptionable. They were written with fury, but not corrected with phlegm. Of this portentous desideratum he foresaw the unpropitious aspect to future publications, and had the candour to confess, on his entrance on this work, that those volumes were badly printed and worse arranged. Here we are happy in discerning the *virtus* and *venus* of the *lucidus ordo*.

The volumes now under consideration, to which those on the Antiquities were only preparatory, have, amid chilling discouragements (as the author occasionally intimates), been conducted with spirit, and are now finished with solicitations for such aid as may amount to the costs of materials and workmanship. With a few remarks on the execution we conclude.

1. The result of a cool, laborious, and patient survey of the analysis prefixed to the several books and chapters of which this work consists, and the materials of these books and chapters compared with the reports of history said to be collateral, oblige us to revoke our primary concession, against which Mr. Maurice has entered a solemn protest. He affirms, that, as *historic* truth is to be explored through the windings of a very dark labyrinth, the discovery of a primary point in astronomical time, the most remote point, thus discovered, is the root of historical computation. We, on the other hand, contend, that pure astronomical periods, in the ascending or descending line, may be continued to imaginary periods, prior and subsequent to the existence of the planetary system. But history implies persons, facts, or incidents, coexistent with certain points in any astronomical period, coexistent with other persons, facts, or incidents, in the same period, and prior or posterior to others in former or subsequent periods. From the quantum of interval between two generations, facts, or incidents, results the idea of a third art, called chronology, whence history derives its epochs and measures.

But Mr. Maurice, postulating the existence of a sphere, allusive to an older race, and a different mythology, infers the existence of a sphere prior to the most ancient records extant any where else than in India, as we comprehend his meaning.

He admits that the Indian chronicle is purely astronomical. It cannot, therefore, be historical.

2. The author's distinction of history into Sanscreeet and Classical is, in our judgment, inaccurate, and consequently equivocal. If, by the former term, be meant those Asiatic records composed in the Sanscreeet alphabet, as contra distinguished to others, and supposed to be of higher antiquity than most ; and, by the latter, such accounts of persons and things relative to the Asiatic history as are contained in the literary monuments of the earliest Greek writers; we can admit neither to be Classical. The Sanscreeet history of the Avatars, reaching far beyond the era of historical time, among the Pagan tribes, is pure fable ; a combination of planetary cycles in antemundane duration, or facts, recorded in the Hebrew annals, disguised by licentious allegories. Nor is superior credit due to the legends concerning Osiris, Bacchus, Hercules, Sesostris, Semiramis, Cadmus, in the unknown and heroical ages of Egypt, Greece, Assyria, and Phenicia ; though Mr. Maurice includes such romances within the period of Classical History.

3. Through the whole contexture of this work, a decided predilection in favour of the Indian traditions, concerning the early origin of letters and historical monuments, is obvious. That the remote nations of the East, prior to the time of Moses, had written archives, is absolutely incredible. Mr. Maurice admits the fallacy of those accounts which ascribe to very ancient empires great numbers of years, because the dimensions of the natural standard were not uniform. But this moderate concession affects the credit of conclusions which he elsewhere implicitly adopts ; for instance, on the scientifical accuracy of the astronomical observations made at Babylon, 1903 years before the capture of that city by Alexander, he lays more stress than the evidence alleged for them merits. The nature of those observations was never ascertained, the discoveries to which they led never specified, and Simplicius, the sole writer, who first reported their existence, lived almost 900 years after Calisthenes is said to have put the table of them into the hands of Aristotle. ' As that period extends back as far as the age of Nimrod, the discovery has proved of the last importance to history, science, and religion, and to the systems both of sacred and profane chronology.' P. 601. But suppose both the reality and accuracy of such observations, no astronomical table could have been constructed in the age of Nimrod, because an alphabet was not then invented. After all, the author, rashly adopting the Septuagint chronology, brings the age of Niunrod 530 years lower than its true date. This fundamental oversight pervades

pervades all his computations in the progressive line, and invalidates those arrangements of Sir W. Jones which establish the perfect concord of the Indian and Mosaical chronologies.

4. The want of a regulating measure, similar to the Julian period, which comprehends all astronomical cycles from their source in perpetual rotation, and all historical epochs from their respective dates, is an insurmountable obstacle in all disquisitions into the antiquities of such nations, as had no primary point in time, whence computation might proceed, without limitation of continuance. Imaginary celestial periods, multiplied into one another, in the retrograde order, without regard to one determinate event in measured time, can fix no basis for chronology and history. Both these arts had been cultivated in Europe, and some parts of Asia, though without perfection of method, prior to the formation of this regulating measure. But to the chronology of Egypt, China, and India, it is inapplicable for two reasons:—it is deficient, as inadequate to their extravagant reckonings;—and they have no fixed periods, with determinate intervals, from an original point in known time, within the limit of its commencement.

On these principles we rest our final decision, that no authentic materials for that period of the Indian history, which so long employed the laborious and patient researches of Mr. Maurice, are attainable, at least not yet in possession of the public;—that the Classical History of those ample regions must begin with that period, to which he has extended his enquiries;—that he has made an agreeable compilation from the literary monuments lately transmitted from the East, though these are rather traditionary than historical:—finally, that his adoption of the Greek chronology is an error of the first concoction, detrimental to the utility, and a considerable abatement from the perfection, of a work otherwise meritorious.

It is with much complacency we announce the pleasing prospects set forth to the author's view, and expressed in the conclusion of his preface:—

‘ After several years of unwearied application, those labours are for the present closed; and, from some recent exertions in my favour, which I am bound by gratitude thus publicly to acknowledge, my friends will rejoice to hear, that there is a fair prospect that the remainder of my chequered life shall glide down in lettered ease and honourable independence.’

May the prospect be soon and fully realized.

Di tibi divitias dederint artemque fruendi.

Travels through the United States of North America, the Country of the Iroquois, and Upper Canada, in the Years 1795, 1796, and 1797, with an authentic Account of Lower Canada. By the Duke de la Rochefoucault Liancourt. 2 vols. 4to. £1. 13s. 2l. 14s. bds. Phillips. 1799.

THE first of these volumes, which are sold separately, has been some time before us; but we waited till the publication was completed, that we might be able to give a general character of the whole, convinced that few will be satisfied with a part of Rochefoucault's Travels, who have once commenced an acquaintance with him in his writings.

Whatever relates to the American States will infallibly be read by Britons with a deep degree of interest. The awful crisis that took place between the two countries, when America, flushed with the vigour of youth, threw off her allegiance to a parent that had reared her to adolescence with sedulous care, becomes every day more faint in the recollection of the natives of both hemispheres, or at least it does not obliterate that fondness which kindred ties and a common language will, we trust, perpetuate till the end of time. The recent conduct of the Americans too has gained on the esteem of every genuine Briton; and we are happy to trace, in the descendants of our countrymen, that generous opposition to foreign oppression, that indignant spirit against Gallic perfidy and interference, which has rendered ourselves so illustrious in the annals of fame.

Though uniformity of sentiment cannot be expected on any great political subject, yet we are happy to find that the majority of the Americans have remained firm to their connections and faithful to their rulers; and, notwithstanding the ascendancy which the French interest had gained in some states of the union, and the assiduity with which its emissaries spread the flame of disaffection, in which number we are sorry to rank our present author, we have seen that every effort to divide has only drawn the knot of amity tighter between those whose interests and affections should be one.

We have just hinted that the Duke de la Rochefoucault evinces a strong bias to the modern politics and views of his nation. He is in some respects an emigrant of a non-descript character. Smarting under the losses he has sustained, and the sacrifices he has made to his original principles of loyalty, shall we say that he meanly licks the hand and courts the favour of those who have reduced him to what he is? Such temporizing conduct takes away all dignity from distress, and all pity for suffering. It is not our business, however, to review the man, but his book; yet our duty imperiously requires that we should apprise our readers of the tenor of his principles, and unequivocally condemn them; lest, in bestowing praise where praise is justly due, it might be supposed we adopt his sentiments without reserve, while we only profess to value him as a well informed and valuable guide on subjects in which party politics have no concern. On every occasion he seems eager to throw obloquy on the British name; to misrepresent the views of her government; and to insinuate favourable ideas of French prowess, influence, and honour. His hostility to this country is more than correct; and,

though it is probable that too many of those who have eat its bread and enjoyed its protection may entertain similar sentiments, did they dare to avow them, we regret that the present author has lessened our esteem for his character by an useless display of animosity.

It is not to be expected that we can accompany the duke of Rochefoucault in his various tours through North America: the title-page mentions their extent, and it would add little to the gratification of our readers to notice every town he visited, and to detail the good or bad reception he experienced. Besides, we have lately reviewed Weld, in the same track, between whom and this nobleman there is a general coincidence on subjects not under the influence of the passions. It must therefore suffice to give such extracts with incidental remarks as may best in our judgment convey a proper idea of the spirit of the present work: and even in them we must be sparing; for so full are these volumes of matter, on civil, commercial, and agricultural subjects, on the manners and government of the Americans, and their progress in arts and refinement, that an attentive reading of the whole alone can satisfy the inquisitive mind.

It may be necessary, however, to premise, that the duke of Rochefoucault, after residing some months in Philadelphia, set out on his travels in company with an Englishman of the name of Guillemand, who appears to have possessed a congenial turn for observation and enquiry. At Friendsmill, in the state of New York, they met with a female enthusiast, or rather impostor, of whom we have the following curious account. We make no apology for its length; it furnishes a new feature in the history of human credulity.

One Jemima Wilkinson, a quaker, and a native of Rhode Island, manifested so fervent a zeal in her religion, that at the age of twenty she was admitted to all the meetings of the society, which were held weekly, monthly, and quarterly, for settling the general concerns and watching over the conduct of the brethren. She at length fancied that she was called to act some great and extraordinary part, and in this persuasion formed the project of becoming the leader of a sect. In the course of a long and dangerous illness, she was suddenly seized, or gave it out that she was seized, with a lethargy, so that to her friends she appeared as really dead. She continued, several hours, in this situation; and preparations were actually making for her interment, when she suddenly started up, called for her cloaths, declaring, "that she had risen from the dead, and that she had cast off all her material substance, and retained only the spiritual." She went, accordingly, to the next meeting, as if with the authority of some celestial being, spoke there as one inspired, and gained some followers. She, ere long, expressed her displeasure at some religious observances of the Quakers; and was, on this account, reprimanded by the meeting; which appears to have been precisely the thing she wished for and expected. In the opinion of others, she met with this reproof, because, at the beginning of the revolutionary war, she had been much attached to the Tories, and favoured the English party by declaiming against the war, according to the principles of

the doctrine she professed. She continued preaching and proceeding in this manner, till she was excluded from the meetings, which indeed all along appeared to be her particular wish. Being now a persecuted person, at least by her own account, she began to gain some partizans. She preached publickly on the necessity of the abolition of all meetings convened to censure, of a reform of the church-establishment, of granting to the friends universal liberty to preach, what they pleased, without first asking leave to do so, &c. She soon made some proselytes, and at the same time drew on herself the displeasure of all who adhered to the old forms of the religion of the Quakers. She experienced, therefore, a very unfavourable reception for herself and her doctrines, both in Philadelphia and New York. Wherever she came, every Quaker turned away from her with abhorrence, as the enemy of his religion; and all other persons deemed her a fool or an enthusiast. This disposition of the public she again called a persecution, it being favourable to her ultimate views. The number of her followers was now daily increasing; and, as she confidently trusted it would become still more considerable, she thought they might perhaps be willing to follow her. Accordingly she proposed to a number of them to flee from these regions of intolerance, and to settle in a place where they might worship God undisturbed, and free from that bitter spirit of persecution, which men had introduced in opposition to the divine will.

Soon after, the country about Lake Seneca and Crooked Lake was fixed upon as the place of their settlement. The company of New York, which had purchased this land from the Indians, entered into a treaty for the sale of it with these reformed Quakers. They were promised three tracts of land, containing each six thousand square acres, which were to form three districts, and to which Jemima instantly gave the name of Jerusalem. Thirty families removed hither with her; but she had confidently expected three or four hundred more, of whom, however, not above twenty at last arrived. This society soon spread over the three districts which it was to occupy; but was not sufficiently numerous to replenish the fourth part of each. The enchantment, however, had already been broken by Jemima's absence, and with it had also vanished their zeal for peopling this new land of promise.

We saw Jemima, and attended her meeting, which is held in her own house. We found there about thirty persons, men, women, and children. Jemima stood at the door of her bed-chamber on a carpet, with an arm-chair behind her. She had on a white morning gown and waistcoat, such as men wear, and a petticoat of the same colour. Her black hair was cut short, carefully combed, and divided behind into three ringlets; she wore a stock and a white silk cravat, which was tied about her neck with affected negligence. In point of delivery, she preached with more ease than any other Quaker I have yet heard; but the subject matter of her discourse was an eternal repetition of the same topics, death, sin, and repentance. She is said to be about forty years of age, but she did not appear to be more than thirty. She is of middle stature, well made, of a florid countenance,

tenance, and has fine teeth and beautiful eyes. Her action is studied ; she aims at simplicity, but there is somewhat of pedantic in her manner. In her chamber we found her friend Rachel Miller, a young woman of about twenty-eight or thirty years of age, her follower and admirer, who is entirely devoted to her. All the land which Jemima possesses is purchased in the name of Rachel Miller, an advantage which she owes to her influence over her adherents, and to her dexterity in captivating their affections.

Jemima, or *the Friend* (as she is called by way of eminence), inculcates, as her leading tenet, poverty, and resignation of all earthly possessions. If you talk to her of her house, she always calls it "the house which I inhabit." This house, however, though built only of the trunks of trees, is extremely pretty and commodious. Her room is exquisitely neat, and resembles more the *boudoir* of a fine lady than the cell of a nun. It contains a looking-glass, a clock, an arm-chair, a good bed, a warming-pan, and a silver saucer. Her garden is kept in good order ; her spring-house* is full of milk, cheese, butter, butcher's meat, and game. Her hypocrisy may be traced in all her discourses, actions, and conduct, and even in the very manner in which she manages her countenance. She seldom speaks without quoting the Bible, or introducing a serious sentence about death, and the necessity of making our peace with God. Whatever does not belong to her own sect is with her an object of distaste and stedfast aversion. She sows dissensions in families, to deprive the lawful heir of his right of inheritance, in order to appropriate it to herself ; and all this she does under the name and by the agency of her companion, who receives all the presents brought by the faithful, and preserves them for her *reverend friend*, who, being wholly absorbed in her communion with Christ, whose prophetess she is, would absolutely forget the supply of her bodily wants, if she were not well taken care of. The number of her votaries has, of late, much decreased. Many of the families who followed her to Jerusalem, are no longer the dupes of her self-interested policy. Some still keep up the outward appearance of attachment to her, while others have openly disclaimed their connection with Jemima. Such, however, as still continue her adherents, appear to be entirely devoted to her. With these she passes for a prophetess, an indescribable being ; she is not Jemima Wilkinson, but a spirit of a peculiar name, which remains a profound secret to all who aren't true believers ; she is the Friend, the All Friend. Six or seven girls of different ages, but all young and handsome, wait upon her, with surprising emulation, to enjoy the peculiar satisfaction of being permitted to approach this celestial being. Her fields and her garden are ploughed and dug by the Friends, who neglect their own business, to take care of her's ; and the *All-Friend* is so condescending as not to refuse their services ; she

* These are small offices or detached houses in America, in which butter, milk, and fresh meat, are generally kept. They are called *spring-houses*, because a stream of fresh water is always running through them.

comforts them with a kind word now and then, makes enquiries after and provides for their health and welfare, and has the art of effectually captivating their affections, the more perhaps because she knows how to keep her votaries at a respectful distance.

‘ When the service was over, Jemima invited us to dinner. The hope of watching her more narrowly induced us to accept the invitation; but we did not then know that it forms a part of the character she acts never to eat with any one. She soon left us; and, locking herself up with her female friend, sat down without other company to an excellent dinner; we did not get ours till after she had dined. When our dinner was over, and also another, which was served up after ours, the sanctuary opened again. And now Jemima appeared once more at the door of her room, and conversed with us, seated in an arm-chair. When strangers are with her, she never comes over the threshold of her bed-room; and, when by herself, she is constantly engaged in deliberation how to improve the demesne of her friend. The house was this day very full. Our company consisted of exactly ten persons; after us dined another company of the same number; and as many dined in the kitchen. Our plates, as well as the table-linen, were perfectly clean and neat; our repast, although frugal, was yet better in quality than any of which we had partaken since our departure from Philadelphia; it consisted of good fresh meat, with pudding, an excellent salad, and a beverage of a peculiar yet charming flavour, with which we were plentifully supplied out of Jemima’s apartment, where it was prepared. The devout guests observed, all this while, a profound silence; they either cast down their eyes, or lifted them up to heaven with a rapturous sigh; to me they appeared not unlike a party of the faithful, in the primitive ages, dining in a church.

‘ The *All-Friend* had by this time exchanged her former dress for that of a fine Indian Lady, which, however, was cut out in the same fashion as the former. Her hair and eye-brows had again been combed. She did not utter a syllable respecting our dinner; nor did she offer to make any apology for her absence. Constantly engaged in personating the part she has assumed, she descended, in a sanctimonious, mystic tone, on death, and on the happiness of having been an useful instrument to others in the way of their salvation. She afterwards gave us a rhapsody of prophecies to read, ascribed to one Dr. Love, who was beheaded in *Cromwell’s* time; wherein she clearly discerned, according to her accounts, the French Revolution, the decline and downfall of Popery, and the impending end of the world. Finding, however, that this conversation was but ill adapted to engage our attention, she cut short her harangue at once. We had indeed already seen more than enough, to estimate the character of this bad actress, whose pretended sanctity only inspired us with contempt and disgust, and who is altogether incapable of imposing upon any person of common understanding, unless those of the most simple minds, or downright enthusiasts. Her speeches are so strongly contradicted by the tenor of her actions; her whole conduct, her expence, compared with that of other families within a circumference of fifty miles, her way of living, and her dress, form such a striking contrast

contrast with her harangues on the subject of contemning earthly enjoyments; and the extreme assiduity, with which she is continually endeavouring to induce children, over whom she has any influence, to leave their parents, and form a part of her community; all those particulars so strongly militate against the doctrine of peace and universal love, which she is incessantly preaching, that we were actually struck with abhorrence of her duplicity and hypocrisy, as soon as the first emotions of our curiosity subsided.' Vol. I. p. 115.

In the vicinity of Friendsmill the sugar-maple, *acer saccharinum*, abounds, and considerable quantities of sugar are made here. It gives us pleasure to learn, that this delicious luxury, or rather necessary, as many now consider it, may be obtained from a variety of substances, and is actually now manufacturing in Germany from the beet-root. It is therefore probable that in process of time, humanity will no longer be shocked at the reflection how many *bitters* our *sweets* cost to the unhappy negro, and that our enjoyments may be purchased at a cheaper rate than by whips and blood. Every information on this subject must be interesting to the public, on the united principles of benevolence and economy. We extract the substance of what the Duke de la Rochefoucault has delivered in regard to the manufacture of maple sugar in the United States. If the process is not new to Europeans, it is at least set in a clearer light than we have seen before.

' 1. The medium produce of a tree, standing in the midst of a wood, is three pounds of sugar.

' 2. The average produce of trees, standing on ground which has been cleared of all other wood, is from six to seven pounds per tree.

' 3. A barrel of the first juice, which comes from the maple tree, will yield seven pounds of sugar, if the tree stand single, and four if it stand in the midst of other woods. This sugar is sold at one shilling per pound.

' 4. A barrel of the second juice will yield three gallons and a half of treacle.

' 5. Four or five barrels of the third juice will yield one barrel of a good and pleasant vinegar.

' 6. The vinegar is found to be better in proportion as it is more concentrated.

' 7. To clarify the vinegar, it must be boiled with leaven.

' 8. The third juice, which is not used for vinegar, yields cyder of an excellent flavour, when mixed with an equal quantity of water.

' 9. The longer the first juice is boiled, the better and finer the sugar will become.

' 10. In order that the trees may continue productive, they require to be tapped with extraordinary care; i. e. the fissures must be neither too deep nor too wide, so that no water may settle in them after the juice is extracted, and that the wood may close again in the space of a twelvemonth.

' 11. During the time the juice is flowing out, which lasts about six weeks, and generally begins on the first of February, all the days on which it freezes or rains are lost; so that the number of days on which

which the business can be pursued to advantage, is frequently, from these circumstances, much diminished.

' 12. Maple sugar, however, is already obtained in sufficient quantities, to form a respectable article of trade, as during the above time two persons can frequently make from five to six hundred pounds of it, and this quantity will be increased in proportion to the number of workmen employed. As the maple tree, wherever it grows, multiplies with astonishing rapidity, we found, almost every where on our journey, no want of excellent sugar.' P. 125, Vol. I.

At the contemplation of philanthropic establishments and improvements, our noble author naturally recalls his own endeavours to render the poor happy in his paternal estates; and his feelings are agonized at the retrospect. On an occasion of this kind he bursts out, ' I am now, alas! an exile; all my hopes have vanished like a shadow. Solitary I wander without a country I can call my own: life therefore for me is completely at an end.'

In regard to Capada we find a mass of valuable intelligence; but wherever the interest of Great Britain is concerned, the mist of prejudice seems to obscure a mind, neither otherwise uncandid nor deficient in the powers of just discrimination.

Did our limits permit, we should be tempted to present our readers with the account of the religious society called Shakers, as a counterpart to the superstition of Jemima Wilkinson; but we must reserve what space can be spared in a future number to quotations of more general importance to the inhabitants of this side of the Atlantic.

(To be continued.)

Travels in Africa, Egypt, and Syria, from the Years 1792 to 1798. By
W. G. Browne. 8vo. Longman and Rees. 1799.

THE great and various difficulties which we have reason to believe are attendant on travels into the interior parts of Africa, and the personal inconveniences which must necessarily be submitted to, are strong claims on the indulgence of the public to every one who has courage and resolution to make the attempt. When we see a gentleman of independent fortune voluntarily leaving the comforts that are in his power, in quest of adventures so extremely hazardous, and of knowledge which to him, at least, must at all events be so dearly bought, we ought not to estimate his merits by the measure of success which has attended his own original views, nor even by too scrupulous an examination of the actual uses to which his discoveries may be applied. If he has overcome many difficulties which at first sight appear insuperable; if he has forced his way into countries never before, or but imperfectly, explored by intelligent travellers; and if he details the facts which have come under his observation, with sufficient fidelity to direct the conduct of other men

of similar enterprize, who may succeed him; we feel ourselves bound to give him credit for talents and perseverance equal to still more arduous and valuable discoveries.

It will not be supposed that these remarks are made with any intention of depreciating even the intrinsic value of the performance before us. We are not insensible that there are some persons who estimate, at but a low rate, the utmost success of African travellers. But among those who regard it as an object worthy the attention of the present enlightened age, to investigate the condition and productions of so extensive a portion of the globe, and to gain some acquaintance with the manners, customs, occupations, and character of so vast a multitude of human beings, of whom Europe has hitherto remained in perfect ignorance; we need not hesitate to pronounce, that the exertions of Mr. Browne will be held to have made a most important accession to the general stock of knowledge. Having said this, we may add, that the disappointment he seems to have experienced, at finding all his ultimate objects opposed by insurmountable obstacles, has filled him with a diffidence concerning the value of what he has actually accomplished, which, while it is itself a very strong recommendation, at the same time gives us every reason to expect the most rigid adherence to veracity.

Mr. Browne's original purpose was to penetrate through Egypt into Abyssinia; but being disappointed in this, by the breaking out of a war between the Mamluks of Upper Egypt and the Cashef of Ibrim, he next hoped to be able to reach Abyssinia by passing through *Dar Fur*, and thence to Sennaar. In case this should not have been found practicable, he had other important objects in view when he determined on going to *Dar Fur*.

He had been taught, that the expeditions in quest of slaves, undertaken by the people of *Fur* and its neighbourhood, extended often forty or more days to the southward. This, at the lowest computation, gave a distance of five degrees on a meridian, and the single hope of penetrating so much farther southward than any preceding traveller, was worth an effort to realize. He owns, he did not then foresee all the inconveniences of being exposed, on the one hand, to the band of plunderers whom he was to accompany, and on the other, to the just resentment of the wretched victims whom they were to enthrall. Perhaps those very evils were magnified greatly beyond their real value by the Furians to whom he applied, and who were pre-determined not to allow him to pass. Another inducement to this route was, that part of it was represented to lie along the banks of the *Bahr-el-Abiad*, which he had always conceived to be the true Nile, and which apparently no European had ever seen. To have traced it to its source was rather to be wished than expected: but he promised himself to reach a part of it near enough to that source, to enable him to determine in what latitude and direction it was likely to exist. It is unnecessary to observe, that had either of these objects been realized, much interesting matter must have occurred in the course of the route. He could not in the sequel discover, that

the armed expeditions of the Furians extend to any high reaches of the Bahr-el-Abiad.

‘Another object, perhaps in the eyes of some the most important of the three, was to pass to one or more of the extended and populous empires to the westward. Africa, to the north of the Niger, as is certified from the late discoveries, is almost universally Mohammedan; and to have been well received among one of the nations of that description, would have been a strong presumption in favour of future efforts. He expected in that road to have seen part of the *Niger*, and even though he had been strictly restrained to the direct road from *Dar Fur* through *Bernon*, and thence to *Fezzan* and *Tripoli*, an opportunity must have offered of verifying several important geographical positions, and observing many facts worthy remembrance, relative to commerce and general manners; or if those designs had entirely failed, at least of marking a rough outline of the route, and facilitating the progress of some future traveller.

‘So fixed was his intention of executing some one of these plans that near three years of suffering were unable to abate his resolution; and the pain he endured at being ultimately compelled to relinquish them, had induced him to neglect the only opportunity that was likely to offer of personal deliverance, till the destitution of the means of living roused him from his lethargy; and the ridicule of his Mohammedan friends, who, fatalists as they are, yield to circumstances, instructed him that to despair was weakness and not fortitude; and that the frail offspring of hope, nursed by credulity and not by prudence, marks the morbid temperament of the mind that conceived it.’ P. 15. Pref.

If it were certain that Mr. B. would have returned in safety, we are persuaded every reader of rational curiosity will join us in regretting, that he should have been thwarted in all these bold designs. But we recollect, that if he had obtained the free passage which he desired in either direction, the public might have been deprived even of that information which he has now submitted to them. The causes of his disappointment we shall afterwards allow him to state in his own words. We shall only at present observe, that we consider the detailed account, which his long residence in *Dar Fur* has enabled him to give of that kingdom, and of the circumjacent parts of Africa, as infinitely more valuable than any thing that could have been expected from a journey into Abyssinia; and though we are among those who would have regarded the exploring of some of the still more western kingdoms as the most important of his ultimate objects, we are far from being surprised, that, after he had advanced so far, his progress should at length have been obstructed.

Before entering on the work itself, we shall make another extract from the preface.

‘At Suez, March 1793, I met an Armenian merchant, who had formerly traded to Abyssinia, and seemed a man of intelligence. He told me that he was at Gondar while Bruce was there, and that Yakub was universally talked of with praise. This merchant nar-

tered of his own accord the story of shooting a wax candle through seven shields; but when I asked him if Bruce had been at the Abyssinian source of the Nile, he affirmed that he never was there. He observed, that Bruce had been appointed Governor of *Ras-el-Fil*, a province in which Arabic is spoken. My informer added, that the Abyssinians were a gross people, and often ate raw flesh.

‘In *Dar Fur* a Bergoo merchant, named *Hadjî Hamâd*, who had long resided in Sennaar, and was in Bruce’s party from Gondar to Sennaar, said that *Yakûb* had been highly favoured in the Abyssinian court, and lived splendidly. He was often observing the stars, &c. Both my informers agreed that he had been Governor of *Ras-el-Fil*; and both, that he had never visited the Abyssinian source of the Nile, esteemed the real one in that ignorant country.’ P. 21.

It is certain that Bruce’s description of that reputed false source, is no more than what had been given, nearly in the same language, many years before he wrote; and the pompous ostentation with which his whole work is composed, gives us strong reason to suspect that many of his adventures have received considerable embellishment from his own imagination. But when we find his narrative confirmed in several important particulars, in which he was most likely to exaggerate, and since it is certain that he was at *Gondar*, which, by Mr. Browne’s scale, is little more than 100 miles from the source of the Abyssinian river, it would be rather illiberal to conclude, that he has falsified in an article which may nevertheless be true, though unknown to the two merchants. In justice to Mr. Browne’s candour, we should add that he draws no conclusion, but merely states the information he received. If he had himself reached Abyssinia, the point would probably have been ascertained, and till some future traveller does, there is no possibility of convicting Bruce of deception or of vindicating his authenticity.

In order to approximate to the pronunciation of the natives, Mr. Browne has thought proper to deviate from the common orthography of some proper names; as *Kahira*, *Damiatt*, *Rashid*, for *Cairo*, *Damietta*, *Rosetto*.

The first part of the work relates chiefly to Egypt, where Mr. Browne principally resided for near sixteen months before commencing his progress into the interior of Africa. We find here much interesting matter, and much which may be found of most singular service in the future communications between Europe and Egypt. Of the fidelity of these accounts, he says in his preface, the public are better able to judge than with regard to his discoveries in *Fur*. But if we were to doubt as to all that is novel, we should unwillingly be compelled to wait for the confirmation of a great proportion even of his observations in Egypt.

He landed at Alexandria on the 10th of January, 1792; and his first chapter is occupied with some accounts concerning that city, remarks on its government, population, commerce, and manufactures, and a curious anecdote of recent history. On the 24th of February he set out on an expedition for the purpose of exploring the remains of the celebrated Temple of Jupiter Ammon. He arrived

rived at *Siwa*, an oasis or fertile spot in the Desert, on the 9th of May. His treatment here was by no means encouraging.

At *Siwa* Mr. Brown examined the remains of a small Egyptian building of undoubted antiquity, and some catacombs, probably intended for repositories of the dead. But being unable to procure any information concerning any ruins in the supposed situation of the main object of his search, the Oasis of Ammon, he determined to proceed to the only ruins to the west, or south-west, of which his informers could give any account. It was a place called *Araschi*, and the ruins were said to be on an island surrounded by a lake. From the banks of the lake he could discern nothing that he could positively say were ruins, and had it not in his power to approach nearer. He was therefore constrained to return without determining any thing, except that it is certainly not Ammon.—He could hear nothing of any place called *Sanrich*, where D'Anville has placed that celebrated fane. The chapter concludes with the following paragraph:—

‘ Since the above was written, an opinion has been communicated to me, that Siwa is the *Seropum* mentioned by Ptolemy, and that the building described was, probably, coëval with the Temple of Jupiter Ammon, and a dependency thereon *. The discovery of that celebrated fane, therefore, yet remains to reward the toil of the adventurous, or to baffle the research of the inquisitive. It may still survive the lapse of ages, yet remain unknown to the Arabs, who traverse the wide expanse of the desert; but such a circumstance is scarcely probable. It may be completely overwhelmed in the sand; but this is hardly within the compass of belief.’—P. 28.

Though it is not impossible that *Siwa* may be the Oasis of Ammon, Mr. Browne does not seem to have found any reason for believing that it is. Indeed, if it must be admitted that the remains of that famous Temple have not yet been discovered, we think it extremely problematical whether it ever will. We are of opinion, that the ancients have not left us any *indicia* sufficiently certain by which it may be known; and, unless the discovery of inscriptions should supply the defect, future ages will probably remain in the same ignorance of its real situation, as those that are past.

* D'Anville, with equal probability, supposes *Siwa* to be “*Mareotis*.” *Claudius Ptolemæus* places *Alexandria* in N. lat. 31° , and *Mareotis* in $28^{\circ}. 20'$.—*Siwa*, by Mr. Brown's observation, is in N. L. $29^{\circ}. 12'$.—and the modern charts place *Alexandria* nearly in 32° , so that the difference between the two latter and the two former cities is nearly the same; stating the longitudes in the same way, they correspond almost exactly. The situation, therefore, of *Siwa*, applies better to that of *Mareotis* than of *Ammon*—the latter being placed by Ptolemy half a degree farther south, and 3° , and a half farther east. Indeed, if we can trust *Strabo*, the Temple of *Ammon* was 375 miles removed from the sea: “*καθάπερ φησι περ τοιον τοῦ Αμμανού, δε την επ' αὐτῷ οἶδεν τερπυλιῶν σάδικον ποτα.*” *Strab. Geog. Lib. 1. p. 49, 50.*—R.

After his return to Alexandria, the author proceeded to visit the most remarkable objects of curiosity in Egypt. From Alexandria he went to *Rashid*, and thence to *Terané* and the *Natron Lakes*, his account of which is interesting and valuable. He next describes *Kahira*; and, having fixed his head quarters in that capital, takes occasion to introduce remarks on the government, commerce, and manufactures of the country—the characters, the powers, and situations of the Pasha, the Beys, and the Mamluks—on the manners and customs of the people, the different orders that compose the population, their amusements and their modes of living. We wish we could extract the account of the *Tenures of Lands*: but our anxiety to do justice to the more important part of the Travels obliges us to refer our readers for all these particulars, to the work itself.—The 7th chapter contains an abstract of the history of Africa in general, and Egypt in particular, under the domination of the Arabs.

Mr. Brown, with a view to attempt his projected expedition into Abyssinia, proceeded through Upper Egypt, by *Assiût*, *Aksor* or ancient *Thebes*, *Ghenne*, &c. as far as *Assûan*. He takes a short view of the topography of the country, and corrects some errors as to the situation of the *Oasis Parva* of the ancients, now called *El-wah-el-Ghurbi*. Being constrained to relinquish his views to the South of *Assûan*, he returned to *Ghenne*, and from that place went on an expedition to *Cossir* on the Red Sea, which, though not without danger, was productive of nothing very remarkable. Arrived once more at *Kahira*, he relates some recent occurrences in that city, and in the 12th chapter, enters into a short discussion concerning the persons and complexion of the ancient Egyptians, in which he combats very successfully the absurd notion of Volney, that they were black. The following paragraph, added by way of appendix to the chapter, contains some curious facts.

The black complexion of the Africans seems to extend much farther North in the western than in the eastern part of the continent they inhabit. The people of *Fezzân*, whose capital is in lat. $27^{\circ} 48'$ or about $2^{\circ} 10'$ south of *Kahira*, are black, while the Egyptians, in the same latitude, are only of brown or olive colour. The *Fezzâians*, however, have not entirely the negro feature. They have frequently children by their negro slaves, the Egyptians but seldom. The island near *Assûan*, consists chiefly of blacks; but the townsmen of *Assûan* are of a red colour, and have the features of the *Nubians*, *Barabra*, whose language they also willingly speak. The people of *Eliolah*, are quite of Egyptian or Arab complexion and feature, none of them black: so that I scarcely conceived myself to have arrived at the confines of the blacks, till we reached the first inhabited part of *Dar-Fûr*. The first I saw are called *Zeghawa*; they are not negroes, but a distinct race. The Arabs of this empire remain always very distinguishable in colour and feature. The people of *Harrâza* are of a reddish complexion. Perhaps this being a very mountainous district, may occasion some peculiarity. The *Fûrians* are perfectly black, I have seen some of the natives of *Kulla*, whence slaves are brought, and which is farther south

south than Dar-Für, that were red. On the whole, one might be inclined to go as far as fifteen degrees of north latitude in this part of Africa, to find the line between the Arabs and the blacks.² p. 165.

The author next made a journey to *Feium*, about 60 miles to the south-west of *Kahira*, in the neighbourhood of which is a lake called *Birket-el-kerun*, which he conceives to be the *Mæris* of Ptolemy and Strabo. He, however, found no mark of its being the produce of human art, and could not suppose the utmost extent of its circuit to be more than thirty leagues. Herodotus makes it 3600 stadia, Mela still more, and Pliny 250 miles. He was frustrated in his intention of visiting some ruins within the *Oasis Parva*, at the western extremity of the lake. He then briefly describes the larger and smaller pyramids, and the site of the ancient city of Memphis.

From Kahira he made one more expedition to Suez, Tûr, and Mount Sinai. But, as he met with nothing remarkable in his route, it is unnecessary for us to mention particulars.

We have now gone through that part of the work which relates principally to Egypt, and are ready to enter on the discoveries in Africa interior.

By W. H. Dodsley.

(To be concluded in a future Number.)

The Annual Register; or, a View of the History, Politics, and Literature for the Year 1794. Printed for the Proprietors of Dodsley's Annual Register. 8vo. 8s. Otridge and other Proprietors. 1799.

THE difficulties attending a work of this nature have been generally thought of less moment, though for what reason we know not, than they really are; and it has been unjustly esteemed as a publication more adapted to acquire temporary than permanent reputation. But if the parts of which it is composed, particularly the historical and political departments, be properly appreciated, it will be found to require for its execution talents not very inferior to those necessary for completing historical compositions of greater magnitude, and embracing events which have passed in the course of centuries. It is not absolutely requisite, that a register, annually published, should be eminent for the varied graces of diction, for profoundness of thought, delicate and refined delineation of character, or a comparative view of different, and sometimes doubtful and perplexing authorities; for these are produced by the application of years, studious attention, and the most cautious investigation; and such were the results of the labours of a *Hume*, a *Robertson*, and a *Gibbon*. But it will not, on the other hand, be denied, that, in the rapid but striking relation of facts in our own times, a just arrangement of matter, a judicious compression of events, a style of narration, plain, neat, and impressive, and, above all, the strictest impartiality of statement, are indispensable. The difficulty of the present work principally consists in recording that which cannot be questioned

questioned by any set of men, which will not be liable to contradiction even on the part of an enemy, and in observing a firm adherence to truth, in defiance of every prejudice, whether national, political, moral, or religious. If the historian of transactions, which happened at a period very remote from the time in which we lived, should, in the declaration of principle, be of no country, of no faction, of no system exercising a controul over human action, and of no sect; how much more incumbent is it on him, who relates facts that fall within the knowledge of his contemporaries, to be free from all bias, and unaffected by any partial motives?—Independently of this duty, he has also to encounter the opposition of malignity, envy, self-interest, vanity, and many sordid passions, which often attempt to pervert the veracity of his account by calling that a misrepresentation which counteracts their respective ends. It has been wisely observed by an acute judge of human nature, “That he who writes the history of his own times, if he adheres strictly to truth, will write that which his own times will not endure. He must be content to reposit his book till all private passions shall cease, and love and hatred give way to curiosity.” But this, unfortunately, is not the case with the annual reviewer of history and politics; for he must publish his book while all private passions remain in full force, and while love and hatred do not give way to curiosity.

Impressed with the justice of these considerations, which in some measure explain the arduousness of undertaking a work like the present, we were desirous, before we entered upon the perusal of it, to treat it with every rational and moderate indulgence; but, after an attentive examination of the Annual Register, we feel no hesitation in declaring that its merits are of so distinguished a class, as to deprive us of almost every opportunity of exercising that indulgence which we otherwise would have cheerfully done from maturely considering the difficulty of the task.

In our notice of this important publication, as far as it gives a view of the history and politics of the year 1794, we shall take it in three distinct points of view. 1st, As it relates to the politics and military operations of foreign powers. 2, To the internal state of the French republic. And, 3, To the political system and military achievements of Great Britain.

The ideas entertained by the coalesced powers of the strength and situation of France, at the commencement of the war, are stated with perspicuity; and the impolicy of the allies, in overlooking the necessity of acting with concord and increased vigour, is ably demonstrated.

Having described the various victories and defeats of the allied armies, and the decisive battle gained by the republicans near Turoign, the causes which produced the unexpected successes of the latter are thus explained:—

“ This complete defeat of the combined powers filled the French with an exultation that led them to think that no resistance to them could henceforwards be practicable. They counted much less on the slaughter of those who had fallen in battle, than on the dis-
couragement

couragement among those that survived. They did not seem to reflect on the real and efficient cause of their success; the numerous and exhaustless multitudes they were able to bring into the field, and to replace as fast as they were destroyed.

' An enemy thus circumstanced was the more formidable, that he carried on the war at his own doors, and could instantly, as it were, be supplied with whatever force was needed for the operations he might project. His enemy's situation was precisely the reverse. His supplies of men came from far distant countries: they had immense tracks to traverse before they reached the place of their destination. The countries contended for, and in which the war was waged, afforded no recruits, or a very few; the generality of those classes wherein soldiers are found, being averse to their rulers, and well affected to the French. This was notoriously the case with the people in the Austrian Netherlands. In the Seven United Provinces, the inhabitants have so many beneficial occupations to follow, that their military list is almost entirely composed of foreigners. Such being the relative situation of the French, and of the confederacy formed against them, it was not surprizing that the loss of men in battle was so little felt by the former, and so much by the latter; and that, presuming upon so important an advantage, the French should continually be forming fresh enterprizes, while the allies found it necessary to adopt no hazardous measures without the utmost caution, from the serious consequences that must necessarily ensue through the difficulty of repairing their losses in killed or taken.'

The skilful manœuvres of the British troops landed at Ostend under the command of Lord Moira, and their rapid and successful march in effecting a junction with the Duke of York's army, the entire reduction of Flanders by the French troops, and the state to which the allies were reduced of acting on the defensive, are detailed with singular accuracy. It rarely happens that the recital of battles differs much from each other in terms, yet our annalists have so happily infused a spirit of animation and diversity of style into the different accounts, as to confer on them very distinct degrees of interest. It would be unjust not to mention with respect some excellent reflections, which occur in the fourth chapter, on the spirit, temper, and impulse of the French nation, in the prosecution of hostilities.

But whatever may have been the causes which rendered the power of the republic so truly formidable to the allies, who were completely disappointed in their sanguine expectations of overwhelming the terrific fabric which had been erected on the ruins of monarchy, they were still more astonished and perplexed at the diffusion of the poison of democracy, which began to corrupt the temporal and spiritual authorities in their respective dominions. In this dangerous situation, when it was incumbent on them to have acted against the common enemy with a vigour proportionate to the peril, and a harmony suited to the occasion, they sunk into a senseless

apathy, were weakened by dissents, or awed by the terror of French arms and French influence into dejection and pusillanimity.

But though the view of the politics and military operations of foreign powers is distinguished for clearness of method and justness of observation, the internal state of France, both with respect to the causes of the extraordinary vicissitudes in the government, and the insurrections in *La Vendée*, possesses superior claims to attention. The annalist accounts with great force of discrimination for the rapid strides of the people of France in their revolutionary proceedings, and the changes in their political system, greater certainly during the lapse of five or six years than some nations had experienced in the course of so many centuries. Their sudden transitions from democracy to oligarchy, and from oligarchy to the sanguinary tyranny of an individual, are explained by adverting to the national character, which, inconstant in its ideas, fickle in its attachments, and restless in its motions, invariably preferred what it *expected* to what it *possessed*. When to this radical frame of temper are added the intrigues of the ambitious, the machinations of those who thought themselves treated with severity or neglect by men in power, the popular zeal for liberty, the consequent detestation in which the former government was held, the dread of its restoration, the private views of the leading persons, and the vanity and opposition of the principal factions, we are at no loss to account for the fluctuation of power, and the effusion of blood which accompanied that fluctuation, and traced in such desperate and horrible marks the terror and hatred in which the contending factions reciprocally held each other.

The state of the different parties at this time in France is described, the secret springs of their actions are laid open, and their respective views elucidated with accuracy. That part which relates to the triumvirate of Robespierre, Danton, and Barrere, and the machinations of the first which led to the adoption of his sanguinary system, and to the fall of Hebert and Danton, is remarkable for strength of idea and boldness of language. The execution of Hebert was a subject of regret only to the wretches of whom his faction was composed. His pernicious principles, and the various scenes of mischief in which he had participated, rendered him an object of general abhorrence. He died unpitied by his principal associates in guilt. The death of Danton, which led to that of Robespierre, was on the contrary lamented, and his character is, when compared to that of his rival, deserving of respect:—

‘ His temper was open and sociable; and he was not inclined to deceive those in whom he found a readiness to trust him. Like those who promoted the revolution, he had his private views: but they were mixed with public considerations. His conduct respecting the King, cannot in any manner be exculpated; but he would not possibly have gone the lengths he did on this occasion, had he not been convinced that his opposition would have been fruitless; and that he must have perished as all those ultimately did, who ventured to oppose the party of the Mountain. As ambition was his predominant

dominant passion, he joined that iniquitous faction, through which only his discernment pointed out the attainment of power and of riches; to the latter of which he frequently paid a criminal attention, and of which he seldom lost sight in any of his projects. In other respects, he was neither of an oppressive disposition, nor wantonly cruel; though it must be acknowledged, to his shame, that to serve his political ends, he occasionally countenanced great cruelties. His courage on great occasions, seemed precisely calculated for them; and he excelled in the greatest of political arts,—that of inspiring others with his own sentiments and animation. Difficulties never daunted him, and only drew forth the latent resources of his fertile and intrepid mind. Danger seemed the element wherein he was most himself. He encountered it with so cheerful and unaffected magnanimity, as to lessen its appearance and terror to all who were concerned with him in repelling it. Though he lived at an æra of dissimulation, he practised little: the boldness of his disposition set him above it. He had a peculiar talent in discovering the talents and virtues of men; and so quick was his perception, that he looked through them, as it were, at a glance, and seldom was deceived in the instantaneous judgments he so shrewdly formed of their character. Rapid and decisive in all his resolves, when once he had formed them, he was uncontrollably expeditious in their execution. To this may be ascribed the criminal activity with which he co-operated in the King's trial, and the impetuous violence with which he assisted in converting the monarchy into a Republic. In the many daring transactions wherein his enterprising genius involved him, he never steered a middle course, nor ever stopped at little means to compass great ends. He moved boldly forward towards the object before him, removing without exception every obstacle, and employing exertions equal to the magnitude of his plan. When the European potentates formed that coalition against France, which the world at first though irresistible, he first conceived that grand idea of raising the French nation, as much as possible, in a mass; which, matured and realized through his sagacity and judicious regulations, enabled France alone to contend victoriously with all Europe. Among the many qualifications that contributed to Danton's celebrity, was his eloquence. It was the gift of nature, and not the acquisition of art or study. It supplied him on all occasions with a formidable, and generally a successful weapon. Though it flowed from him without forethought or preparation, the impression it made was deep and strong, and seldom failed to overcome the arguments of his opponents. His expressions were truly the representatives of his ideas, and, like them, were singular and striking. Often has he been known, with a few words, to have completely foiled the purpose of long and deliberate speeches. But the powers of his oratory were not merely verbal; his look, his voice, his gesture, equally commanded attention and deference. His aspect, especially, carried such authority, that with a cast of his eye he was able to disconcert some of the most artful of his antagonists, and to

derange all the ideas they had premeditated. Endowed with all these qualities, it was not surprizing that his partizans were numerous and warmly attached to him, as a man upon whose abilities and firmness they could place a sure dependence.'

The execution of Danton produced a confederacy of the principal members of the convention against the tyrant; and the profound secrecy of their proceedings, and the vigour with which they executed their plan, triumphed over all precaution and resistance. The monster, whose ambition, tinctured with political fanaticism, had plunged the nation in a gulph of misery and horror, and reduced it to the lowest degradation that ever disgraced the character of a country, perished amid the execrations of mankind. The insatiable atrocity of Robespierre can not be more forcibly depicted than in the epitaph which was written on him, and published in the Parisian Journals immediately after his death:—

*"Passant, qui que tu sois, ne pleurez pas mon sort,
Si Je vivais, tu serais mort."*

The moderation and lenity of the party that overthrew that of Robespierre are justly praised, as they were fully exemplified in the restoration of a great number of members to their liberty, and their seats in the convention, who had been outlawed or imprisoned during the preceding usurpation, and in the formal repeal of the murderous edict prohibiting quarter to be given to the English troops.

The war carried on in La Vendée is more circumstantially related than we could have expected, and the details are drawn up, not only from the most accredited publications, but from private communications which bear every appearance of authenticity. No person, however indifferent to the cause of social order, can contemplate, without the mingled emotions of admiration and sorrow, the gallant exertions of the inhabitants of that part of France in defence of their civil and religious rights, and the unhappy termination of their virtuous struggle. The comparison happily introduced between the civil war, which raged with the spirit of death and devastation in La Vendée, and those with which this country was convulsed in the last century, is a just compliment to the humanity of the English nation. The patience and fortitude of the Vendéans, their attachment to their chiefs, and their virtue and fidelity, can never be forgotten. In vain were their habitations burnt, their women violated, thousands destroyed by the artillery of the republicans, and hundreds butchered by the ax of the guillotine, they still persisted with invincible heroism in opposing the arbitrary and oppressive mandates of the triunvirate, and the wanton cruelties of Robespierre.

The wise and vigorous conduct of the government of Great Britain in preserving order and tranquillity at home, prosecuting hostilities abroad, animating, by a variety of means, the continental powers to a common exertion against the danger with which all were, sooner or later, equally threatened, and more particularly in opposing an

effectual bulwark to the rapid and accumulating torrent of levelling principles that directed its impetuosity against the British constitution, all law, morality, and religion, is displayed by a variety of striking instances and instructive observations.

The debates in both houses of parliament with respect to the justice and necessity of the war, on the supplies, the abolition of the slave trade, loans of money to the crown without the consent of parliament, the failure of the British arms at Dunkirk and Toulon, the pecuniary subsidy to the King of Prussia, the propriety of terminating the war with France, the suspension of the *habeas corpus* act, and several other motions of importance, are faithfully reported.

After noticing the gallantry of our troops on the different theatres of the war, and the splendid successes of our navy, the annalist concludes with the following observation:—

‘ On the whole, the affairs of Great Britain in 1794, though unfortunate on the continent, flourished on her natural element. War was evaded with America; our government and possessions in the East lately enlarged, were now, by new and judicious regulations, improved, and our commerce everywhere prosperous.

‘ But this splendid horizon was clouded by an apprehension that, if the French should retain possession of maritime Flanders, make peace with the continental powers, and bend all her efforts to the construction of a navy, the commerce of Great Britain would, at some future period be diminished; that of France proportionably exalted on its ruin; and the political principles of the French prevail with their prevailing power over Europe. All the advantage, therefore, of a present good, and indeed infinitely more in the anticipation of national resources, was absorbed in plans for the prevention of contingent, but what were deemed but too probable evils.’

The other parts of the ANNUAL REGISTER are compiled with judgment; and in the *Chronicle*, its *Appendix*, and the *State Papers*, every article appears to have been selected and arranged with care. The LITERATURE of the country, comprehending characters, natural history, useful projects, antiquities, miscellaneous essays, poetry, and a review of publications for 1794, is, in general, well adapted to the nature of the work; but we are concerned to observe, that some of the poetical articles might, with great propriety, have been omitted.

We cannot dismiss this important article without a short encomium on the able manner in which the historical and political department has been executed. Every statement advanced is conformable to the most authentic documents; nothing is omitted that may satisfy even the minuteness of enquiry; the strictest impartiality in the course of political considerations is observed throughout, not only between party and party, but between nation and nation; the order of events is natural, and the style, which is fluent, clear, and vigorous, is, on almost every occasion, suited to the subject.

With such claims to distinction, the reputation which DODSLEY'S ANNUAL REGISTER has for many years sustained remains unimpaired, and the popularity of the work will, doubtless, prove commensurate to its excellence.

Strictures on the Modern System of Female Education. By Hannah More.

[CONTINUED FROM PAGE 477.]

WHAT is said of the several kinds of *misrepresentation** is well said, and deserves particular attention. It would be difficult to abridge it: and we refer therefore to the work itself; since it will be more usefully and more satisfactorily consider'd there than in an abstract.

Flattery† is itself a *kind* of misrepresentation: and those very often practise it most who are most addicted either to direct calumny or to insidious detraction. As this error partakes more of a desire to please, and has a more agreeable aspect, than the disposition to censure, to detract, and, which is indeed inhuman, perversely to calumniate, female minds have need to guard themselves against this error of conversation, who would be incapable of the other as being manifestly and strikingly unamiable. They are therefore most justly caution'd how contrary it is to 'correct principle to be prodigal of commendation without enquiry, and of praise without distinction.' They are reminded of the conclusions to which the indulgence of this habit will lead as to their *own* character:—either‡ that 'their own views of excellence are low, or that they speak respectfully of the undeserving to purchase for themselves the reputation of tenderness and generosity ;' or that 'they lavish unsparing praise on almost all alike ; in the usurious hope of buying back universal commendation in return : or that 'the inexperienced are too apt, in contemplating those captivating characters in which the simple language of truth is sacrific'd to the jargon of affected softness, and smooth and pliant manners substituted for intrinsic worth, to suppose virtues and to forgive vices.'

On this last cause of error she adds, that 'they should carefully guard against making *manner* the criterion of merit, and of giving credit to strangers for possessing every perfection, only because they bring into company the engaging exterior of alluring gentleness.'

Doubtless there is reason for this counsel—Yet *manner* is indeed much;—it is much especially with respect to the *female* character. An elegant and a correct manner has much analogy to well regulated and correct habits, in points which are undisputably of the first importance. It naturally harmonizes with the *virtues*:—it often guards them, by maintaining habitually the respect of others and self-respect. And it always recommends them.

She proceeds thus—'They should remember, that it is an easy but not an honest way of obtaining the praise of candour to get into the soft and popular habit of saying of all their acquaintance when speaking of them,—*they are so good*. She adds emphatically,—and we print this

* P. 81.

† P. 85, 6.

‡ P. 87.

passage

passage in Italic,—‘ *True christian candour* conceals faults; but it does not invent virtues.* It tenderly forbears to expose the evil which may belong to a character; but it dares not ascribe to it the good which does not exist.’

We think that ease with cheerfulness and propriety, seriousness with good temper and good sense, simplicity with the elegance of a well cultivated and well regulated mind, a becoming desire to be inform’d, and a modest willingness to inform, combine the essential requisites, the moral and christian graces, the pure suavities of manner, which are so perfectly in unison with the *female* mind, and are so generally suitable to human nature itself.

We shall now, though with some abridgment, repeat the author’s *recapitulation* of this valuable chapter in her own words.

‘ Study to promote both intellectual and moral improvement in conversation; labour to bring into it a disposition to bear with others, and to be watchful over yourself: keep out of sight any prominent talent of your own, which, if indulg’d, might discourage or oppress. Never exercise your wit by maliciously inventing occasions which may lead any one present to expose or betray any particular weakness or infirmity. Never gratify your own humour by hazarding what you suspect may wound any one present in their persons, connections, professions, or religious opinions. Seek neither to shine nor to triumph: and if you seek to please, take care that it be in order to convert the influence that you may gain by pleasing to the good of others. Cultivate true politeness; for it grows out of true principle: but avoid those feign’d attentions which are not stimulated by good will, and those professions of fondness which are not dictated by esteem. Remember that *Simplicity is the first charm in manner, as Truth is in mind; and could Truth make herself visible, she would appear invested in Simplicity.*’

‘ Remember also that good nature is the soul of which politeness is only the garb. True good nature is not an holiday ornament, but an every day habit. It is compounded of kindness, forbearance, forgiveness, and self-denial: must be capable of making continual sacrifices of its own tastes, humours, and self-love; but among the sacrifices it makes it must never include integrity. Good nature of the true cast is above all price in the common intercourse of domestic society: for an ordinary quality which is constantly brought into action, by the perpetually recurring though minute events of daily life, is of higher value than more brilliant qualities which are more seldom call’d into use.’

These *admonitions*, in their sentiment and manner, their good sense, benevolence, and valuable principles, would not ill bear a comparison with those justly celebrated of *ISOCRATES*.

The following chapter† is on *the dangers of an ill-directed sensibility.* On this important subject, so frequently treated by valuable authors, there must necessarily be many thoughts which can by no

* P. 88.

† xv. p. 94.

means

means be NEW. It is of more consequence by far that they be *just*, and simply and forcibly express'd, than that they be novel.

The introductory aphorism is of use on every occasion relative to the conduct of the human mind; and on this more particularly:—That, ‘in considering the human character with a view to improve it, it is prudent to endeavour to discover the natural bent of the mind; and, having found it, to apply’ the corrective or regulating ‘force on that side on which’ it warps; in order to lessen by counteraction that defect which by applying’ the power ‘in a contrary direction might otherwise’ be promoted.

She cautions against an indiscriminate application of rules good in general perhaps, and originally gleaned from experience and observation, but not applicable in all cases; since, ‘to make any remedy effectual, it is not enough to know the medicine, but the constitution also must’ be ‘studied.’

From this general maxim she proceeds to deduce the rule of *female* education relative to this very interesting point:—founded on the necessity of ‘accurately discerning * the degree of sensibility, and of thence’ accommodating the treatment to the individual character.’ For that ‘by constantly stimulating and extolling feelings naturally quick, those feelings will be render’d too acute and irritable: while, on the other hand, a calm and equable temper will become obtuse by a total want of excitement. The former treatment converts the feelings into a source of error, agitation, and calamity; the latter starves their energy, deadens the affections, and produces a cold, dull, and selfish spirit.’

Truly and with feeling she adds, that ‘it is cruel to chill the precious sensibility of an ingenuous soul, by treating with supercilious coldness and unfeeling ridicule every indication of a warm, tender, disinterested, and enthusiastic spirit;’ but as truly she subjoins—that ‘there is no quality in the female character † which will be so likely to endanger the peace and expose the virtue of it’s possessor; none consequently which requires to be more carefully watch’d, and to have its luxuriances more closely’ prun’d.

She strongly represents that some of the worst crimes and some of the most dreadful sufferings which human nature can bring on itself or others are traceable to ‘this original principle, an ungovern’d sensibility.’ And hence she considers ‘very exquisite sensibility,’ when best regulated and applied, as ‘contributing’ very ‘little to happiness; but so much to *useless*, that it may perhaps be consider’d as a keen instrument bestow’d for the exercise of the possessor’s own’ prudence and ‘virtue,’ with which ‘the better to work for the good of others.’

To great part, and the most essential, of this observation, we may readily subscribe. Yet it is consolatory, and we believe for the most part just, even in this imperfect and probationary state, to think, that

Whatever qualities and habits contribute most to permanent and general *utility*, may generally be consider'd as contributing to the *happiness* of those who possess and uniformly exert them. For happiness is not a transient, it is a *permanent* state. It is an *habitual* possession and enjoyment of the *mind*. It may not only consist with great self-denial, great sacrifices, and trials of much severity, but may flow from these in a much deeper and purer stream, than the utmost diffusion of prosperity and indulgence ever could have produc'd.

She justly reminds her readers, that 'the proper office of the *passions* is to invigorate' the exertion of those powers which reason and duty would require to be exerted: not to lead and command, but to obey the judgment and conscience; 'to animate us to warmer *zeal* in the pursuit and practice of truth, when' these 'shall have pointed out what *is* truth.'

She duly represents the error of being dispos'd to 'boast' of *extreme* sensibility, 'instead of labouring to restrain it.' For that 'it is misfortune enough to be born more liable to suffer and to sin from this conformation; it is too much to allow its unrestrained indulgence; it is still worse to be proud of so misleading a quality.'

She then treats of the *smaller* faults which result from the too irritable temper: and which, though small, by the frequency of their occurrence in daily life, become serious mischiefs; and may too readily fix into inveterate ill habitudes: such as flippancy or violence of spirit, and a fondness for that weak obsequiousness by which the often dangerous and yet more often frivolous excess of morbid refinement is flatter'd and cherish'd. And indeed, were it *only* frivolous, this were danger sufficient: for there can hardly be a worse evil than that of falling into habits which would perpetually stifle every tendency to excellence and to usefulness: And whatever creates habitual frivolity necessarily destroys the hope of excellence, and the possibility of usefulness.

Miss MORE remarks that 'an ill-directed sensibility leads a woman to be injudicious and eccentric in her *charities** also: to be in danger of proportioning her bounties to the immediate effect which the distress'd object produces on her senses, and more liberal to a small distress which she sees, 'than to more pressing wants and better claims of which she hears; and to indulge many other illusions of defective or inconsiderate sympathy, instead of the true principle. Yet she seems in danger herself of urging to the contrary extreme through anxiety to avoid some of these illusions, particularly in her strong cautions against being influenc'd by 'something interesting and amiable in the object of charity:' though at the same time it is indeed true, as she observes, that 'the most uninviting and repulsive cases may be the better test of the principle.' But on this head that part of her advice will be most generally safe and useful,—'to neglect neither.' Yet pursuing her former intimation, she very pro-

* P. 104.

perly and seasonably cautions against the failing of the want of ~~an~~ active benevolence: the failing of persons of rank, fortune, and indulgence: not thinking of miseries which they do not see, and from all feeling of which they are far remov'd; and thence suffering PLEASURE to engross their attention, and usurp on the claims of benevolence and duty.

She impressively contrasts this with the character and conduct of 'those women whose sympathies are under better regulation, or who act from a principle which requires little stimulus, and who, by a constant attention in refusing themselves unnecessary indulgences, have been quietly furnishing a regular provision for miseries which their knowledge of the state of the world tells them are every where to be found, and which their obedience to the will of God tells them it is their duty to find out and to relieve, and for the general expectation to be call'd upon to relieve which the conscientiously charitable will always be prepar'd.'

To a mind of false sensibility she remarks, that 'novelty' will have an undue influence in *charity* as in other considerations: that 'old establish'd institutions' will be therefore neglected: and that, 'as age comes on, that charity, which has been the effect of mere feeling, will itself 'grow cold.' For that 'the summer showers of mere sensibility soon dry up; while the living spring of christianity flows alike in all seasons.'

She resolves the 'impatience, levity, and fickleness, of which women have been somewhat too generally accus'd,' into defective habits of education and society, which have given 'a littleness and frivolousness' to female pursuits. For that the sort of education they commonly receive teaches girls to set a great price on small things.' That, 'besides this, they do not always learn to keep a very correct scale of degrees for the value of the objects of their admiration and attachment; but, by a kind of unconscious idolatry, they make a merit of loving *supremely* things and persons which ought to be lov'd with *moderation* and in a subordinate degree.' That 'unluckily they consider moderation as necessarily indicating a cold heart and narrow soul: whereas, in fact, the criterion of a warm but well directed sensibility is, that, while it is capable of loving with energy, it must be enabled by the judgment which governs it to suit and adjust its degree of interest to the nature and excellence of the object about which it is interested: for that 'unreasonable prepossession, disproportionate attachment, and capricious or precarious fondness, is not sensibility.'

That 'excessive but *unintentional flattery*' is another fault into which a strong sensibility is in danger of leading its possessor. That from the evil of this practice on the one side arises a great evil on the other, that of 'an unwillingness to search into our own hearts, and an habit of taking our character from the good we *hear* of ourselves, which others do not very well know, rather than from the *evil* we *feel* in ourselves, and with which therefore we ought to be thoroughly acquainted.'

That

That another evil of ungovern'd sensibility is 'a *wrong direction* of the *anxieties*,' even when the object in general is right. An anxiety more for the health than the mind, more for perishable than immortal considerations. The principle is just:—but Miss More's *instances* on this head are perhaps not entirely so. The Reviewer, at least, has not so strong an idea of the efficacy to be expected from a death-bed repentance, as to be very strongly impress'd with the duty of warning a friend apprehended to be in such circumstances of the danger with a view to the benefit of the soul: which, if till then neglected, does not seem likely, at such a time, to be effectually benefited by a forc'd, a sudden, an alarm'd and confus'd recollection and vague purposes of amendment;—such as the recollection and the purposes of one so circumstanc'd must generally be expected to be. She continues, that it is a false sensibility which assumes 'to possess an overflowing tenderness to our fellow-creatures,' while 'cold and insensible to the Essence of Goodness and Perfection' to the attributes of the DEITY himself; and to the infinite benefits we have deriv'd and are deriving from him.

She proceeds to state, that 'where feeling has been indulg'd to the exclusion of reason and judgment, young women are peculiarly liable to be the dupes of prejudice, rash decision, and false judgment.' That, in such cases, 'the understanding having but little power over the will, their affections are not well poiz'd*.'

(To be continued.)

The Annual Necrology for 1797-8; including, also, various Articles of neglected Biography. Vol I. 8vo. pp. 653. 10s. 6d. Phillips, 1800.

NEcrology, or Necrologium, was an appropriate term for a monastic register which recorded the most interesting concerns of a religious order, with the deaths of its successive members. How far such a title is applicable to a volume of general biography, critical propriety might be allowed to question; but, since an eminent title-coiner † determines, after all, that "Titles are neither here nor there‡," we proceed to an examination of the book itself.

The lives, which are 34 in number, comprise an equal portion of natives and of foreigners; and, as some general report of them may be desirable to many of our readers, we subjoin a list of their names and designations, chronologically arranged:—

* P. 115, 6.

† The author of "Rimes."

‡ See Advertisement before "Two Dithyrambic Odes," published in 1782.

| | Born. | Died. |
|--|-------|-------|
| Théodore Stephen, King of Corsica | 1696 | 1756 |
| Reinier de Klerk, Governor General of the Dutch East-India Company's possessions | 1710 | 1780 |
| Sir William James, Bart. Chairman of the Court of Directors of the East-India Company, and a Commodore in the Navy | 1721 | 1783 |
| Field-Marshal, Baron de Loudon, &c. | 1716 | 1790 |
| Jean Sylvain Bailly, first Mayor of Paris, President of the States-General, &c. | 1736 | 1793 |
| Jean-Antoine-Nicholas-Caritat, Marquis de Condorcet, Secretary of the Academy of Sciences, &c. | 1743 | 1794 |
| Antoine-Laurent Lavoisier, Author of a new Theory respecting Air, &c. | 1743 | 1794 |
| Godfred-Augustus Burger, a German poet | 1748 | 1794 |
| James Bruce, the Abyssinian traveller | 1753 | 1794 |
| Daniel Dancer, the Miser of Harrow Weal Common | 1716 | 1794 |
| Louis Dupuy, Member of the Academy of Inscriptions at Paris | 1709 | 1795 |
| John William Lewis Mellmann, Professor of the Greek and Latin Languages in the University of Moscow | 1764 | 1795 |
| Jean Jacques Barthélémy, Author of the Travels of Anacharsis the younger into Greece, &c. | 1716 | 1795 |
| Robert Bakewell, the Leicestershire Grazier | 1726 | 1795 |
| Rev. Andrew Kippis, D. D. a Presbyterian Divine, Editor of the Biographia Britannica, &c. | 1725 | 1795 |
| Francis Neubauer, Music Master to the Chapel of the Prince of Nassau, at Weilburg | | 1795 |
| George Benda, Musical Director of the Duke of Saxe Gotha's Chapel | 1721 | 1795 |
| Ewald Frederick, Count de Hertzberg, Minister of State to Frederick II. King of Prussia | 1725 | 1795 |
| George Anderson, A. M. Secretary in the Board of Controul | 1760 | 1796 |
| Rev. Henry Venn, A. M. a methodistical Divine | 1725 | 1797 |
| Catharine II. Empress of All the Russias | 1729 | 1797 |
| Rev. William Mason, dramatic poet, &c. | 1725 | 1797 |
| Col. Frederick, son to Théodore, King of Corsica | 1725 | 1796 |
| Sir John Dryden, Bart. High Sheriff of Northamptonshire, &c. | 1753 | 1797 |
| Count de Bernstoff, Prime Minister of Denmark, &c. | 1735 | 1797 |
| Rev. Richard Farmer, D. D. Master of Emanuel College, and a celebrated Critic | 1735 | 1797 |
| Mary Wollstonecraft Godwin, author of a Vindication of the Rights of Woman, &c. | 1759 | 1797 |
| Right Hon. Edmund Burke, Statesman | 1790 | 1797 |
| Rev. John Fell, a Dissenting Divine | 1732 | 1797 |
| John Wilkes, F. R. S. Chamberlain of the City of London, Alderman of Farringdon Ward, &c. | 1727 | 1797 |
| General Hoche, Commander in Chief of the Armies of the Moselle, Rhine, and Meuse, &c. &c. | 1768 | 1797 |
| Jeffery Lord Amherst, Field-Marshal, &c. | 1717 | 1797 |
| Stanislaus Augustus, King of Poland | 1732 | 1798 |
| Thomas Pennant, L. L. D. F. R. S. &c. Zoologist, Topographical Writer, &c. | 1726 | 1798 |

Of these post-obituary memoirs it will be seen, from the foregoing table, that to the period of 1797-8 only fourteen belong; and, as the editor has thought fit to extend his original plan of giving an annual volume of *contemporary biography*, and to recede forty years in search

search of neglected personages, we think that his election might have fallen upon many who possessed superior claims to general notice. It appears to us, however, that the publication is chiefly constructed for the eye of *party*; since those individuals who compose its prominent features, were friends to the dissenting interest in church and state, or are stigmatized for not having been so.

The life of the unfortunate Theodore is written with distinguished ability; but the incidents in it have been too often detailed to furnish matter for an extract.

Daniel Dancer was a more contemptible miser than old Elwes. Such characters deserve not to be chronicled. They do no service to the community in reality or in representation.

Richard Bakewell, the Dishley breeder, seems to be recorded because he was one of the 'warmest supporters and staunchest defenders of liberty.'

What claim Mr. Fell could have to a place in this volume does not obviously appear, except that he was a dissenter; but even *heterodoxy* may boast within its pale

"Five hundred as good as he."

Sir John Dryden is another character who rose not above the level of ordinary life; but, 'in respect to political tenets, he had early imbibed an attachment to a system formerly known by the name of *whiggism*.' The following anecdote of a literary adventurer is curious, though scarcely credible:—

'Soon after getting possession of Canons Ashby, in which the great poet and critic [Dryden] was born, a singular application was made to Sir John, by a man of very inferior talents.

'After solicitously inquiring, if no "old trunk" of Charles the Second's time, with parchments, &c. of the same period, were still in existence, in the mansion house of the Drydens? he was told, with much civility, that all the Dryden papers had been unfortunately carried to Rome by one of the poet's sons. Emboldened by this, with a bosom fraught with joy, and pregnant with some great discovery, the person in question, who was a very indifferent rhymester, disclosed a plan which he seemed to have been some time in maturing: this was no other than to foist his own works on the public for those of the great English poet. "But who," exclaimed the gentleman whom he intended to be his patron—"but who is to forge the poetry?" "As for that matter," replied the writer of acrostics, with unblushing confidence, "I can hit Dryden's style to a hair, having all my life written in his manner!!!"

'It is needless to add, that this hopeful project was instantly scouted, greatly to the regret of the projector, whose vanity could only be equalled by his impudence.'—P. 365.

Benda and Neubauer, the two German music-masters, are very dull fellows indeed. The corresponding sameness of their lives forms a complete monotone.

To the account of Dr. Farmer's productions might have been added—‘A Poem on laying the first Stone of the public Library at Camb.’ 1755.—‘A Sonnet on the Death of Geo. II.’ in Acad. Cantab. Luctus & Grat. 1760.—‘Directions for the Study of English History.’ (Eur. Mag. vol. 19.)—‘A Letter on Dennis the Critic.’ (Eur. Mag. vol. 25.)

We extract the best written part of Dr. Farmer's memoir, which attempts to define the merits of his celebrated ‘Essay on Shakspere’:

‘1st. It shews the futility of that species of criticism that consists merely in finding parallel passages in authors, and deducing, from the comparison, infallible marks of imitation. This species of criticism is not to be wholly condemned: it traces frequently these parallelisms advantageously; but it affords so great a temptation to make a parade of reading, and from very imperfect data to hury on to conclusions, that it should be exercised with diffidence and caution. People who look at nature with the same eyes, study the human character, and possess poetic feelings, will necessarily often express themselves in the same manner. Real marks of imitation may often be traced*, but they are different, often very widely different, from those produced by critics and mere book-learned commentators. Verbal criticism has its important uses; it is, however, often only a trifler, even arrogant while trifling, and declamatory over its blunders.

‘2dly. The Essay holds out an encouragement to those possessed of the true poetic character. Bishop Hurd, in a passage quoted by Farmer, sensibly observes, “Shakspeare owed the felicity of freedom from the bondage of classical superstition to the want of what is called the advantage of a learned education. This, as well as a vast superiority of genius, hath contributed to lift this astonishing man to the glory of being esteemed the most original thinker and speaker since the days of Homer.” There is a kind of monotony, both of sentiment and expression, characteristic of a mere imitator. The true way to obtain variety of style and manner, is not always to be at school, but to break loose from classical training, and to look through the great field of nature. But for this want of a learned education, with a great superiority of genius, we might never have had a Shakspeare.

‘3dly. At the same time it holds out a caution. Shakspeare, though not learned in the sense of the schools, was learned in a more respectable sense. He had read much, and he thought originally. He knew human nature; he could discriminate with great precision; place distant objects before the eyes with the skill of a magician; and penetrate into the most secret recesses of the heart with unri-

* See Bishop Hurd's Marks of Imitation.

valled address. Though Farmer's Essay may strip Shakespeare of Greek and Latin, it leaves him in possession of the best sort of knowledge.'

The lives of Catharine the Second, and Mary Wollstonecraft Godwin, are disproportionately long. The former occupies 40, the latter 50 pages; and, as two characters less exemplary could not have been selected by the historiographer of modern times, they give to this part of the work an appearance of studied indignity toward the female sex. We had intended to have drawn a comparative estimate between these heroines * after the manner of the Chæronean Censor; but the parallel became disgusting, and would have constituted an ungenerous libel upon human nature.

From the life of Mr. Pennant we insert an introductory paragraph, written in the very letter and spirit of the new school of philanthropy:—

• It but seldom happens that our country gentlemen cultivate a taste for literature, or devote a portion of their time to the sciences. Their exertions are generally confined to field sports, all of which are cruel, being calculated for the destruction of their *fellow animals* : and, when they act in the character of magistrates, their *zeal* is too frequently directed against the petty delinquencies of their less unfortunate neighbours, whose *sole crime consists in their poverty*; for it is a shameful feature in our game laws, that what is no offence in a man of a hundred pounds per annum, or the son of an esquire, or one of higher degree, is attended with penalties, and perhaps imprisonment, to the offspring of a peasant. Persons of this description of course *sink into the soil that bears them with reluctance, and not company with their beloved companions, their hounds, their horses, and the gamekeepers*.

The French philosophers have obtained very liberal notice, and evidently are distinguished favourites.

We are given to understand that the life of Dr. Kippis was compiled by Dr. Towers: Mrs. Wollstonecraft by Mary Hayes: Bruce by Mr. R. Heron: King of Corsica by Dr. Aikin: Sir Wm. James by Dr. Enfield: and those of Farmer and Mason by Mr. G. Dyer.

P. 548. Note. *William* not *Paul* Whitehead was the poet laureat.

This volume is got up in a wholesale way, being printed with battered types, and on a very indifferent paper. To antedate it in 1800, when it is entitled an annual collection of biography for 1797-8, appears a little like an anachronism, for what in this case becomes of the intervening year?

* To render the conduct of Mrs. W. less offensive, some grossesses are softened down; we hear not a word of her attachment for Fuseli, the married man!

LONDON CATALOGUE,

For DECEMBER, 1799.

DIVINITY.

Christian Institutes: Being a popular Illustration of the Creed, the Lord's Prayer, and the Ten Commandments: With the Sacraments of Baptism and the Lord's Supper. Designed for Families, Students, and others. By a Clergyman of the Church of England. 8vo. A/1. 162. Kidderminster, Corwar; London, Longman. 1799.

PREFACE.—It has often appeared to this editor, that a tract of this kind, easy, short, and on a level with ordinary perusal, might be very serviceable in the present state of christianity among us.

The author owns that expositions and commentaries on the same subjects are already extant. But some being too learned for general use, others too prolix, expensive, or composed in the form of dialogue, or catechism;—a convenience was still to be looked for from a popular performance, suited to a greater variety of circumstances, situations, and purposes. To answer this design, the following pages have been compiled from approved authorities;—that hence a proper insight may be obtained into the principles of christian belief and practice. To point out their utility, an extract is selected, not as the best specimen, but as the shortest upon distinct articles.

“Give us this day our daily bread.

“Daily bread, which we pray for, signifies food, cloathing, and all other things necessary for our bodily refreshment and support. It is the will of God, that all, rich as well as poor, should ask their bread of him, and acknowledge that they receive it from him:—that it is He who surrounds the wealthy with opulence, which they either inherit by descent, or gain by various means and opportunities, with which God supplies them;—that it is He who supports the poor, by giving them strength and ability to labour, and be industrious; or by bestowing on the rich a charitable disposition to relieve them. The word *bread* comprehends all sorts of nourishment; but it teaches us, at the same time, that we ought to be satisfied with a little, and to be content with food and raiment. We are commanded to *pray* for our *daily bread*, to encourage a sense of our dependence upon God's providence; that we be not anxiously and unreasonably solicitous about the morrow;—and that we should *pray* for necessary food, *every day*.

This anonymous clergyman has secretly conveyed into the Corban a present of uncommon excellence, the more valuable perhaps from its small size. Every clause is a text. Of the christian code, comprehending

prehending a system of truths and duties, to be believed and performed with holy affections, and with a devout regard to the two sacred seals of the new covenant, this manual is a concise, perspicuous, and well-digested compendium. We know of no similar treatise better adapted to the use of families, students, and the rising generation collectively; and mention with regret, that 'the Short View of the whole Scripture History,' by Dr. Isaac Watts, is not so generally perused as its great usefulness merits. As a proper and necessary supplement to these 'Christian Institutes,' we warmly recommend its reception into families and schools; especially as the Bible itself is not now so commonly read in our British seminaries as formerly. A familiar acquaintance with the sacred history is, in our opinion, an essential object in the plan of a religious education.

An Essay on the Passions: Being an Attempt to trace them from their Source, describe their general Influence, and explain the peculiar Effects of each upon the Mind. By Kingsmill Davan, Esq. pp. 190. Verner and Hood, 1799.

At a time when the productions of the British press appear in a style of magnificence unusual in former periods; and at a price to which the resources even of many learned readers are inadequate, it gives us pleasure to see books of real worth, printed on pure paper, with elegant, though plain, typography, at a moderate expence, with all the beauties of the Elzevir form, and without the disadvantage of a puny size. We refer, for exemplification, to the late impression of Perouse's *voyage*, and to the elaborate volume now under review.

The author informs us, that the following Essays were written in the months of May and June, 1798, for private amusement; that, on his return to town the ensuing winter, he revised them, and without aid, advice, or diffidence, determined to submit them to the public's decision. Lavater's works were the principal, and almost the only books he consulted, except some articles in the *Encyclopaedia*. Where quotations appear from other writers, he names the authors, or marks the part as quoted. From these candid and spirited intimations we infer, that Mr. Davan has read what was worthy to be written; and written what is worthy to be read. His is the hand which conducts the pen of a ready writer.

INTRODUCTION.

The passions are a subject finely connected with man's various thoughts and actions from infancy to the grave. Like the summer garden they arise, and ripen slow or rapid, according to the soil they inhabit. Some blossom but to fade: more ripen in root, spread, and decoy the finest images of the mind, shading and clouding the intellect. The libertine, the divine, the statesman, indeed, each, at stated times, feel their force and influence, while they light a *blaze* in the heroic mind, that brightens its enthusiasm for glory. Even the closeted philosopher, shielded by a cool attentive mind, at times unguarded, yields to their magnetic influence.

‘By instinct interwoven, the passions may be said to cling, by the attracting nerve of divine impulse, along the human mind. Between their bright and shaded sides, perhaps, lies that temperament which unfolds the great leading point, reason. With each passion a combat is held, and each must yield, or be conquered.

‘The passions, though fiends to peace, become, when corrected, the stems of virtue. Wisely designed, their extremes discover and sink man’s pride, and shew the imperfection of his nature. By holding their errors to view, we are taught to avoid their dangers. The mind’s errors are dressed in visionary charms [attire], whose gaudy attractions mislead [deceive]. To trace them accurately, requires skill, judgment, delicacy; and, when detected, we merely behold the palsied weakness of thought, the nervous failings of irritated fancy, the alloy and abortion of genius. To detect and explain the errors arising from intellectual or corporeal excess, warmth of temperament, or heated imagination, a clear discernment, an accurate and penetrating knowledge of the human heart, are essential. The subject has employed the ablest pens. Few on it I have seen. A new attempt, I foresee, can only expect public countenance by discovering the deficiencies of former works, and holding to view their omissions; or a happy excellence in exploring and tracing the subject from its source. The last I have humbly attempted: how far I have succeeded, the public can effectually judge.’

We recollect that Professor Hucheson, of Glasgow, as a philosopher, published a treatise on the Passions, illustrative of his doctrine of the Moral Sense, constructed on the basis of instinctive principles; and Reynolds and Isaac Watts, as divines, marked the outlines of the subject, but prosecuted it no farther than their circumscribed views extended.

From this sample of the author’s phraseology, bold, figurative, picturesque, and sometimes not far remote from the turgid, we venture to guess that he is young in years, as in authorship. A happy pre-
age of future precision.

Previously to the consideration of particular passions, Mr. Davan illustrates their early influences in general, specifies their sources, and enumerates their divisions into distinct classes. The first classification is that of Le Brun, who reduced to twenty those which may be represented on canvass by the pencil:

| | | |
|--------------------------|------------------------|-----------------------|
| 1. Attention | 8. Laughter | 15. Horror |
| 2. Admiration | 9. Acute pain | 16. Terror, or fright |
| 3. Astonishment | 10. Pain simply bodily | 17. Anger |
| 4. Veneration | 11. Sadness | 18. Hatred |
| 5. Rapture | 12. Weeping | 19. Jealousy |
| 6. Joy with tranquillity | 13. Compassion | 20. Despair. |
| 7. Desire | 14. Scorn | |

Mr. Davan adopts a different arrangement, diversifies the names, and extends the number to 21; but in the body of his work multiplies the names and enlarges the list, by classing specifically with generic passions, in the following order:—

| | | |
|-------------------------------|--------------------------------|------------------------------------|
| 1. Pleasure | 16. Anger, resentment, revenge | 33. The eyes |
| 2. Pain | 17. Courage, fortitude | 34. National character |
| 3. Desire | 18. The senses | 35. General remarks |
| 4. Aversion | 19. Feeling, or touch | 36. Temperaments |
| 5. Love | 20. Taste | 37. Aristotle's remarks |
| 6. Hatred | 21. Smell | 38. Characteristic passi- sions |
| 7. Hope | 22. Sound, or hearing | 39. Education |
| 8. Fear | 23. Music | 40. Fancy |
| 9. Joy | 24. Sight | 41. Politeness |
| 10. Sorrow, grief, melancholy | 25. Ideas | 42. Wit |
| 11. Surprise, or terror | 26. Sensation | 43. Genius |
| 12. Shame, pity, gratitude | 27. Sentiment | 44. Proofs of influence |
| 13. Emulation | 28. Sensibility | 45. Religion |
| 14. Envy | 29. Sympathy | 46. Retirement |
| 15. Jealousy | 30. External emotions | 47. Common Sense |
| | 31. Physiognomy | 48. Reason. |
| | 32. Countenance | |

From the first records of human transactions to the present time, the errors of the mind have been displayed by various glowing and melancholy proofs, which sacred and profane history jointly set forth to view; and, from the recorded instances, we occasionally perceive that the strongest minds have been the leading victims of passion, and that wisdom and error were blended in, and operated by turns over, the same minds, linked in connection.'

Experience testifies that genius is seldom found in company with weak passions, and no less numerous than fatal are the proofs that strong passions betray the weakness of reason.

Passion, in its general import, signifies every feeling of the mind, occasioned by an extrinsic cause. It is used to describe a violent commotion, or agitation of the mind; emotion, zeal, ardour, or eagerness, as opposed to that state of ease, wherein a man can conquer his desires or hold them in subjection.'

In the prefixed catalogue, certain passions, generally so denominated, as ambition and covetousness, are entirely omitted, unless virtually comprehended in the term *desire*. Desire, affection, hope, and the like, are commonly classed with those calm emotions which philosophers distinguish from the passions, considered as violent commotions. It may farther be noted, that the countenance, senses, politeness, imagination, wit, common-sense, religion, reason, genius, retirement, are improperly called passions. But it must be recollected, that the author's design includes the sources, influences, and effects of passions, strictly so called; and certainly he was at liberty to specify those occasions, circumstances, and situations, which either prompt or indicate the boisterous tempests of the mind. Passions, if not diverted and over-ruled, become exorbitant. Aversion ripens into hatred, hatred into malice; anger into resentment, resentment into revenge, revenge into remorse and self-condemnation. These gradual stages are, in this Essay, accurately marked; and similar passions properly distinguished. Thus emulation is said to be a desire of superiority, which may subsist in a good character; but envy, always the growth of base minds, is a mental pain, felt at the excellence, happiness, or success of another: jealousy, implying competition,

tion, is cautious against dishonour, vigilantly suspicious, and fearful of a rival. Envy frets at the actual attainments of a neighbour, jealousy strives to supplant him.

The value of the materials now before us would justify ample extracts; but the size of the volume remonstrates. We, however, for the sake of future purchasers, particularly recommend the perusal of such articles as have attracted our attention;—*Physiognomy* and *Contenance*. The section on *National Character* is a master-piece, exquisitely finished, about 180 years ago, by Barclay, the author of *Argenis*, in his *Icon Animorum*; a tract unknown, as we presume, to Mr. Davan. We add, Proofs of the influence of the passions, *Religion*, *Retirement*, *Common-sense*, *Reason*, as specimens of ability and judgment.

A Charge delivered to the Clergy of the Diocese of London, in the Years 1798 and 1799. By the Right Reverend Beilby, Lord Bishop of that Diocese. 1s. pp. 47. Cadell. 1799.

To the learned, amiable, and pious prelate who delivered this charge, we cannot pay a higher mark of respect (and we wish to testify the highest) than by presenting to our readers as large a portion of his valuable work as our limits will permit. All commendation from us would be superfluous, and all comment supererogatory.

‘Whoever has passed any time in the world, and has observed, with any degree of attention, the manners, the habits, the prejudices, and the reasonings of those who are enemies to the Christian faith, must have discovered that infidelity is in general a disease, not of the *understanding*, but of the *heart*. By far the greatest part of those who reject revelation are against the Gospel, because the Gospel is against them; because it condemns and prohibits certain practices, gratifications, and pursuits, which they are determined not to relinquish. It is not, in short, the want of evidence, but the want of principle, and of a fair and upright mind, which makes them sceptics and unbelievers. There may undoubtedly be, and I presume there are, some few instances to the contrary; there may be persons of the strictest morals and the purest minds, who may unfortunately have been perverted from the truth by men more artful and less honest than themselves. But, in general, it may safely be asserted, that, whatever pretences may be set up for renouncing revelation, the real and substantial, and most prevalent impediments to it are, vice, prejudice, indolence, indifference, partial examination, or none at all, self-conceit, pride, vanity, love of singularity, a disdain to think with the vulgar, an ambition to figure at the head of a sect, and to be considered as superior to the rest of mankind in genius, penetration, and discernment. Look at the writings and the actual conduct of all the principal adversaries of Christianity, and more particularly at those of the great apostle of infidelity, the great founder of the modern school of philosophy, M. Voltaire, and his favourite disciples, and you will find that this representation is founded in fact. It is confirmed also by the highest authority; by Him who can look into the inmost recesses of the soul, who sees

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The secret springs of action, the hidden counsels of the heart, the *real* as well as the *ostensible* motives of human conduct; and who has peremptorily declared, that "men love darkness rather than light (not because their understandings are misled, or misinformed, but, because their deeds are evil,"*

If this then be the case, it is to this principal and most fruitful source of infidelity, to the corruption of the human heart, that your most strenuous efforts must be directed. You must endeavour, in the first place, to subdue all those depraved appetites and passions which obstruct the admission of divine truth, and the work of conversion will then be easy. This is the preparation which not only John the Baptist, but our Lord himself, required for the reception of the Gospel. We are the subjects of the Almighty, and we live, and cannot *but* live, under his government. His will (however made known) is the law of that government. If he has made no express declaration of that will, we must collect it as well as we can from what we know of his nature and our own; but if he has expressly declared his will, that is the law we are to be governed by. We may indeed refuse to be governed by it if we please; but it is at our peril if we do; for if it prove to be a true declaration of his will, to reject it is REBELLION.

The following well-earned panegyric we cannot resist the pleasure of recording in our journal. It occurs in a note.

The spirit of religion excited by the impressive admonitions of Mr. Wilberforce, Mr. Bowdler, Mr. King, and many other pious and able writers, has been very considerable. And to these it would now be injustice not to add the name of another highly-approved author, Mrs. *Hannah More*; whose extraordinary and versatile talents can equally accommodate themselves to the cottage and the palace; who, while she is diffusing among the lower orders of the people an infinity of little religious tracts, calculated to reform and comfort them in this world, and to save them in the next, is at the same time applying all the powers of a vigorous and highly cultivated mind, to the instruction, improvement, and delight of the most exalted of her own sex. I allude more particularly to her last work *On Female Education*, which presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of high-toned morality and genuine Christian piety; and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found so combined and blended together in any other work in the English language.

Of the above-mentioned little tracts no less than two millions were sold in the first year; and they contributed, I am persuaded, very essentially to counteract the poison of those impious and immoral pamphlets, which were dispersed over the kingdom in such numbers by societies of infidels and republicans.

The concluding paragraph will give a glow of exultation to every patriotic heart.

* John, ch. iii. v. 19.

The Importance of Religion considered, and the relative Duties it inculcates; with Meditations, occasional Prayers and Hymns: Designed for the Instruction of Youth. 12mo. pp. 236. 1s. 6d. Scatcherd. 1799.

To the Countess Dowager Spencer, whose exemplary piety and philanthropy are very generally known, this volume is suitably inscribed in a strain of panegyric which, we believe, is void of flattery. The book itself appears to be chiefly a compilation from our most distinguished theological writers, but forms a comprehensive chain of their most valuable sentiments, agreeably linked together; and, though avowedly designed for the instruction of youth, may be perused with satisfaction and advantage by readers of every age and every denomination, since the subject equally concerns all.

POLITICS.

The Origin and insidious Arts of Jacobinism: a Warning to the People of England. Extracted from a Country Parson's Address to his Flock. By Francis Wollaston, Rector of Chisichurst, in Kent. 12mo. pp. 19. 2d. or 1s. 6d. per doz. Wilkie, &c. 1799.

This little tract, which may be rendered very useful to the community at large at the present crisis if industriously circulated, exposes in plain and strong language the dangers to which the government of the country, religion, and morality, are exposed from the diffusion of Jacobinical principles. The author traces the origin of Jacobinism to the time of Voltaire, when that writer commenced his attacks on Christianity, and describes its progress from that period, by the assistance of the encyclopedists, Rousseau's origin of the social compact, the secret proceedings of the illuminati, and the political confederacy of the French clubs, down to the present moment. The modern assemblies of democrats are represented as at once actuated by the liberty, and equality of original free-masonry, the fierce rancour of Voltaire and his associates against religion, the levelling principles of Rousseau, and the furious rage of the illuminati against kings and rulers of every description. He also views the question of parliamentary reform as an ostensible plea for every political society in Great Britain and Ireland to promote the destruction of all social order.

In the hope that the motives are pure and disinterested of Mr. Wollaston's, we shall not enquire into the truth of all his statements, or cast any doubts upon the deductions drawn from them. He is generally correct; but we trust, as he has retracted his former opinion against the establishment of Sunday schools and Sunday lectures, which appeared to him, in some degree, connected with Jacobinical views, that he will also have an opportunity of disclaiming the accusation which he has preferred against free-masonry, and of acquitting *soye* political societies of the design of overthrowing the government under the pretext of effecting a reform in parliament.

Thoughts

Thoughts on the Interference of Great Britain with the political Concerns of the Continent. 8vo. 1s. 6d. Debrett, 1799.

This pamphlet, which is declared in the preface to be the first literary attempt of a *juvenile* writer, contains much excellent observation, and many passages distinguished for spirit and elegance of expression. The propriety of our interference in the political concerns of the Continent is established by a fair consideration of our relation to it from the commencement of Queen Elizabeth's reign to the present crisis. If, in former times, the government of this country thought it necessary to take a share in Continental affairs, from principles of the soundest policy; its interference is now become indispensable, from a consideration of the actual state of things; for in the present contest no two states can have separate interests to consult. The security of one is blended with that of the other:—

“ *Unum et commune periculum,
Una salus ambobus erit.* ” —

The safety of every country that still maintains its independence is interwoven with that of others, and all are indissolubly connected in supporting the common interests of mankind.

Few will be bold enough to argue against the general principles advanced by the author, for he has certainly undertaken to prove what in an abstract sense will hardly be denied; but he has forgotten, that it was incumbent on him to shew to *what extent* the interference of Great Britain in the political concerns of the Continent ought to be carried; a question which hitherto remains, and will, we apprehend, remain for ever undecided.

Considerations on National Independence, suggested by Mr. Pitt's Speeches on the Irish Union. Addressed to the People of Great Britain and Ireland. By a Member of the Honourable Society of Lincoln's Inn. 8vo. 1s. 6d. Robins. 1799.

In consequence of the measure of incorporative union brought forward by Mr. Pitt in the British House of Commons, and his subsequent declaration to promote it by every possible exertion, the author enters into a review of the leading points of the minister's speeches, and invokes the people of Great Britain and Ireland to oppose the union by every constitutional means. He divides the question into the following propositions:—

- ‘ 1st. What are the Advantages resulting to a Country from an Independent Government?
- ‘ 2d. In what Situations can it be prudent in a Nation to surrender that Independence?
- ‘ 3d. Are the relative Situations of England and Ireland such as to make their Union necessary?
- ‘ 4th. Who are competent to decide on this Necessity?’

The three first propositions are considered too loosely to give weight to the writer's conclusions; and, we are not a little surprised, that he

he has neglected to take a comparative view of the commerce, manufactures, manners, and civilization of both countries. On these subjects, and on the hereditary feuds and religious animosities which distract Ireland, much stress has been laid by the Premier, but some of them are but slightly noticed, and others entirely omitted, by the Member of the Society of Lincoln's Inn. In the consideration of his fourth proposition, or the question of competency, he is more successful, and his arguments are supported by the most constitutional authorities; but his idea of the necessity of recurring to the *constituent powers*, instead of appealing to delegated authority, to decide upon the proposed incorporating union, is unsupported by his quotations from Locke and the late Earl of Chatham:

The language of the pamphlet is neither argumentative nor impassioned, but generally diffuse, tedious, and sometimes pedantic: As a specimen of his declamation, we select one of his best passages:—

“ It is a notorious fact that the resources of Great Britain are so completely overstrained, by the severe and continual pressure of a long and expensive war, that, tho’ new and unusual modes of taxation have been resorted to, they do not by any means appear adequate to the pressing necessities of the state. An ordinary mind might have been appalled, and sunk under the accumulated difficulty. Our political Archimedes, however, only requires footing, to tear from its foundations the political world of Ireland; he seems determined to follow Mr Burke’s advice, and, if he falls, “ to fall amidst the ruins of the civilized world.”

“ Irishmen! give him not an inch of ground whereon to fix the fulcrum of his financial lever; whose gigantic arm will draw from your fields, from your cities, from your farms, from your warehouses, sums greater indeed than you raise at present, not however for your advantage, but for his own. “ *Sic vos non vobis vellera fertis oves.*” Having exhausted that country, of which he has so long had the direction, like the roving Tartar, he wishes to remove himself, and his devouring herd of taxes, to a new and unexhausted pasture; he will perhaps for his own advantage condescend to cultivate and fertilise the soil, but dearly will he make you pay for those benefits, whose unbought, unalloyed effects ye may by due exertion procure for yourselves.”

The Power of Parliament considered, in a Letter to a Member of Parliament. By Henry Maddock, jun. Esq. of Lincoln’s Inn. 8vo. 1s. 6d. Debrett. 1799.

An able discussion, on constitutional principles, of the power of the Irish Parliament to resign their delegated trust, and commit (as our author terms it) an act of *felo-de-se*. His arguments, which are founded on the best authorities, are perspicuously arranged, and expressed in terse and appropriate language. In conclusion, Mr. Maddock recommends to his friend “ *Distrust*,” as the political motto of our constitution. Three are means by which he thinks the union of Ireland and Great Britain may constitutionally proceed to maturity; but he contends, that it must not be upon “ so sandy a foundation as that of an irrevocable act of the present Irish Parliament.”

MILITARY AND NAVAL AFFAIRS.

Memoir of the Operations of the Army of the Danube, under the Command of General Jourdan, 1799. Taken from the MSS. of that Officer. Translated from the French. 8vo. 4s. Debrett.

This pamphlet develops that kind of secret history to which writers in all ages have been essentially indebted. The wisdom or folly, the vigour or debility, of public measures, are not always to be accurately estimated by the ostensible reports of official documents: we are often more obliged to the statements of individuals connected with those measures for the illustration of doubtful circumstances, and the establishment of important truths.

We have here the history of a material part of the present campaign, written by a commander in chief; and it strongly paints the vices of what General Jourdan calls "a monstrous administration;" meaning that of which the ex-director Reubell was so long the head and hand.

The work is well entitled to the notice of every reader who would ascertain the causes of many recent events, by which the attention of all Europe has been strongly excited.

Plans for increasing the Naval Force of Great Britain, by rendering the Service a more desirable Object to Officers and Seamen, in which the following Classes are particularly considered: Masters and Commanders, Masters' Mates, Midshipmen, and able Seamen. Also, some Hints offered towards their better Establishment. Addressed to the Right Hon. William Pitt. By Richard Clark, M. D. Surgeon in the Royal Navy. 8vo. Richardson, &c.

The objects of these plans are, to prevent the loss of officers, and to engage the voluntary services of a competent number of respectable and experienced seamen, by substituting an expedient in lieu of that expensive as well as disagreeable mode, impressing.

The suggestions of Dr. Clark appear to deserve some attention from those to whom the administration of our maritime concerns is entrusted.

An Essay on the Preservation of Shipwrecked Mariners, in Answer to the Prize Questions proposed by the Royal Humane Society. By A. Fothergill, M. D. F. R. S. 8vo. 2s. 6d. Johnson. 1799.

The subject of this Essay, which is of very great importance with respect to the preservation of the lives of thousands of our fellow-subjects, and of property to an immense amount, is discussed by Dr. Fothergill in a variety of instructive observations. The hints suggested from recent instances to future navigators, respecting various expedients against thirst, famine, and want of water, are judicious; and the doctor's remarks on new improvements for the prevention of ship-wrecks, and the preservation of the lives of mariners, are entitled to the serious consideration not only of the commanders of

vessels in the royal navy and the merchants' service, but of sea-faring men in general.

The observations on an eligible mode to prevent the barbarous practice of plunder and cruel treatment, and the proposal for establishing asylums for shipwrecked mariners in dangerous situations, possess a first claim to the attention and interference of the legislature.

New Sailing Directions for the Coast of Africa, extending from Cape Spartel, in latitude 34 deg. 48 min. North, to the Cape of Good Hope, in latitude 34 deg. 31 min. South; and of the African Islands, situate in the Atlantic and Likiopic Oceans: An original and curious Work, from the Journals, Manuscripts, Remarks, and Draughts of Archibald Dalzel, Esq. Governor of Cape Coast Castle; Mr. Norris, Mr. Woodville, Captain George Glass, Mr. G. Maxwell, Mr. R. Fisher, and many other experienced Navigators; and adapted to the African Pilot, a new Collection of Charts, on Twenty-four Sheets. 8vo. 5s. *Laurie and Whittle.* 1799.

This is unquestionably the most valuable collection of sailing directions ever published with respect to the extent of the African coast, to which they apply. The information contained in this interesting publication is not merely derived from the communications of the most experienced navigators of this country, but from other sources equally authentic. The Portuguese instructions for the navigation of the western coast, the Dutch instructions by Van Keulen, the observations of the French astronomers sent in 1771 and 1772 for the verification of the marine clocks, the Journals of M. de Fleurieu, captain of the French frigate Isis, dispatched for the same purpose, and the remarks made by the missionaries of St. Malo, in 1793, for the roads of Loango, Malemba, and Cabenda, have furnished many material articles of instruction. The appendix contains an account of the soundings taken off Cape Spartel by Mr. Tatlock, master in the royal navy, and directions for sailing into Bissau.

The descriptions of the coast, the adjacent islands, the bays, shoals, the depths and qualities of the soundings, and the capes and points, are remarkable for accuracy, and the instructions are laid down so clearly as to render it impossible for an attentive navigator to mistake them.

ARTS, SCIENCES, AND MANUFACTURES.

A Treatise on Land-Surveying, in six Parts. By Thomas Dix. 8vo. 5s. *Seely.* 1799.

A very useful publication, and well adapted to the instruction of pupils in the rudiments of land-surveying by the *chain* and *cross* only. We do not recollect any book of this nature so clear and simple in the elements which it professes to teach; and, as it is entirely suited to the comprehension of boys at school, the compiler has very properly omitted all remarks respecting the theodolite, the circumferentor, and a variety of other instruments used in surveying.

Grammigraphia; or, The Grammar of Drawing: A System of Appearance, which, by easy Rules, communicates its Principles, and shews how it is to be presented by Lines; distinguishing the real Figure in Nature from the Appearance, or shewing the Appearance by the Reality; rendering visual Observation more correct and interesting; and proposing the Pleasure and Universality of the Science. By William Robson. 4to. 1l. 1s. Wallis and Richardson. 1799.

Mr. Robson has, in this system of primary principles, or grammatical introduction to the science, evinced profound knowledge of his subject, and correct taste and judgment in explaining its various relations, and facilitating the improvement of the pupil. Having established it as a fixed principle, that the real magnitude and situation cannot be viewed from any one point, and of course cannot correspond with the appearance, he divides his grammigraphia into two parts; the one comprehending the apparent magnitude, disposition, and figure, which direct the representation in drawing; and the other relative to the real magnitude and situation, which appoint the rules that govern appearance. His observations on proportion, position, and lines, are strictly conformable to the theory of the most celebrated masters, and would be attended with a happier effect on the youthful mind, were they expressed in plainer terms. In the second part, the rules which he prescribes for the observation of Character in composition are entitled to notice:—

‘ Rule 1. A pyramidal appearance, the converging of two oblique positions is a principal Character of agreeable Composition. Though one pyramidal appearance should prevail, it may be composed of several; various in magnitude and disposition, and of the same figure combined.

‘ Rule 2. An oblique position intersecting the side of the drawing forms a half pyramid, and is an agreeable Character: or if part of a pyramidal figure be near the side of the drawing only, and the position at its base be oblique, it will be pleasing in its effects.

‘ Rule 3. The intersection of pyramidal figures may be apparent with good effect, when they form various dispositions.

‘ Rule 4. The apex of pyramidal figures in the air may be acute; but the figure of lower masses are better obtuse; and oblique positions sometimes produce a more agreeable Character by being curved.

‘ Rule 5. All Characters receive their good effect from contrast. The pyramidal requires the perpendicular and horizontal; and even the appearance of curves is necessary to oppose the strait: and so of all.

‘ Rule 6. Parallel positions, various in length and distance, repeated often, form a pleasing Character. The contrast here should be striking and simple.

‘ Rule 7. Connected curves of various magnitude, undulating obliquely across, or converging perspectively; or bold curves forming a spiral appearance, diminishing in distance, separately form good Characters.

‘ Rule 8. Character, and the forms that produce Character, may be represented by one object, or by a combination of objects; but in this combination one should be principal, the rest various.

‘ Rule 9. Character, though decided, should not be abrupt or formal; but artfully separated by intervening circumstances which nature generally provides.

‘ Rule 10. The more simple, distinct and entire the Character, with its fit contrasts and varieties, remembering at the same time the above rule, the more will it engage admiration.’

The author’s method is, in many respects, new, but few instances occur in which it does not materially tend to form the taste upon natural principles. We cannot commend the author’s fondness for

novelty of terms in his art, as the introduction of them appears unnecessary, and may cause confusion in definitions, which cannot be too simply stated.

The Art of Bleaching Piece-Goods, Cottons, and Threads of every Description, rendered more Easy and General, by Means of the Oxygenated Muriatic Acid; with the Method of rendering Painted or Printed Goods perfectly White or Colourless. To which are added, the most certain Methods of Bleaching Silk and Wool; and the Discoveries made by the Author in the Art of Bleaching Paper. Illustrated with Plates, representing all the Utensils and Manipulations of the Bleaching Process. By Pajot des Charmes. Translated from the French. With an Appendix. 8vo. Robinsons. 1799.

When we consider the different manufactures of useful articles to the improvement and stability of which the author's discoveries may be applied, we cannot hesitate to pronounce the present work of great importance to national prosperity. Every proposed improvement or alteration in the operation of the arts which are noticed, is founded on the successful experience of the writer, and speculation is justified by repeated experiment. The methods which he substitutes for those recommended by the celebrated French chemist Bertholet, are accurately detailed; and he describes, with the greatest precision, the various proceedings necessary to give to linen, hempen, cotton, and mixed goods, a perfect bleaching, equal in colour to the best which are to be found in the market. It appears, that the oxygenated muriatic acid, or the dephlogisticated marine acid of Scheele, may be used at a cheap expence, with the most advantageous effects, by bleachers, dyers, linen and calico printers, and paper-makers. In the course of the author's observations on the properties of the oxygenated muriatic acid, we find the following discovery, which must be peculiarly interesting at the present moment, when the want of materials to make paper, and the high price of that article, are so sensibly felt:—

‘ The power of discharging every kind of colour from painted or printed goods, must render the discovery of the oxygenated muriatic acid of the highest value to manufacturers of paper, who may very profitably avail themselves of the acid to form white paper out of coloured rags. It, in some measure, affords them an additional resource to supply their manufactorys with raw materials, and to avoid any particular sorting. They may, even in this respect, extend their speculations to cordage, oakum, old sails, and other articles, which they may bleach as speedily, and in as large a quantity, as they please, without giving themselves any concern about the scarcity of rags. It may also be questioned, why the bleaching property of the oxygenated muriatic acid should not be used to whiten paper which has been written upon, and is become waste. This paper may afterwards be sized again, like any other sort, by which means the product and activity of this manufactory may be instantaneously augmented. This last object is so much the more easy to be attained, because the leaves of paper, containing writing, require to be steeped only one single time in the oxygenated muriatic acid without smell. The work is, therefore, of the greatest facility. This first operation may be made on a number of leaves together, disposed in such a manner that the oxygenated muriatic acid may surround and penetrate each leaf suspended in the fluid. It must be followed by a bath of sulphuric acid, of the same strength as has already been prescribed for the dressings. This bath is essentially necessary, however clearly the ink may appear to have been discharged when the paper comes out of the muriatic acid. The sulphuric acid is required to take up the

iron, which, as is well known, composes a great part of every writing ink. Care must be taken to wash the paper, when it comes out of this last bath, in clean and limpid water, in order to carry off the sulphuric acid, after which the paper may be sized, if necessary, and then left to dry. Such paper as has been sized before it has undergone this operation, will not require sizing again, or at least this is very seldom the case, unless it has remained too long in the rinsing water. The paper, when dried, must be afterwards treated exactly in the same manner as if it had been newly manufactured. This method of bleaching written paper may be also of the greatest use to men of business of every description, merchants, and others, who use many books. When these have become useless, and out of date, they may, by the method here directed, be easily cleared of their writing, and rendered useful a second time.'

The appendix contains a table of synonymous terms of the nomenclature used by the author, an explanation of French weights and measures, and some useful observations on the process of bleaching.

The plates are well executed, and the translation possesses much merit.

Analysis of Horsemanship; teaching the Whole Art of Riding, in the Manege, Military, Hunting, Racing, or Travelling System. Together with the Method of Breaking Horses, and Dressing them to all Kinds of Manege. By John Adams, Riding-master. 8vo. Cadell and Davies.

This work appears to us to be the production of a perfect master in the art of which he professes to treat. The instructions are clear, and minute almost to excess; but, perhaps, this is erring on the side of propriety.

The diction, however, though Mr. Adams seems to affect to despise what he calls *flowery language*, is too incorrect to be consistent with that respect which every author owes to his reader. The construction is in many places made very doubtful by the want of grammatical accuracy, or the proper arrangement of words. There is many a poor pedestrian, who scarcely knows the *off* from the *near* side of a horse, that would yet have very much improved this work by a revision and correction of the manuscript. Mr. Adams, however, seems himself to be aware of some defects; for he says, with more good-nature than politeness, 'Should I not have been sufficiently clear in any passage, I shall be happy to explain myself further, should any gentleman think proper to WAIT on me for that purpose.'

GRAMMAR, LANGUAGES.

L'Art de parler et d'écrire correctement la Langue Françoise, ou nouvelle Grammaire raisonnée de cette Langue, à l'Usage des Etrangers, qui désirent d'en connoître à fond les Principes et le Génie. Par M. L'Abbé de Levizac. 8vo. Dulau, Boosey, &c. 1797.

A grammar, which can be useful to persons only who have made a considerable progress in the study of the French language. The author's observations on the beauties and the idioms of the language constitute the most interesting part of the work, and his method in explaining the most difficult points is clear and satisfactory. He has,

has, however, expatiated too much on the defects of preceding grammarians, when he should have confined himself to the elucidation of his own method of instruction.

Eléments de la Grammaire Espagnole. Avec un Cours de Thèmes, des Règles sur la Prononciation d'après les Décisions de l'Académie de Madrid, une Liste des Verbes irréguliers, conjugués et rangés par Ordre alphabétique, et des Extraits des meilleurs Ecrivains Espagnols. Par M. Josse, Professeur de Langues. 8vo. *Dulau, Boosey, &c.* 1799.

Although this grammar is by no means complete in all its parts, it possesses considerable merit with respect to a judicious arrangement of the rules of syntax, and those relative to pronunciation and orthography, as sanctioned by the academy of Madrid. The course of themes is well chosen, and calculated to promote the practical knowledge of the student in the Spanish language.

A Grammar of the Dutch Language. By Conradus Schwiers, D. D. Member of the Netherland Society, and eldest Minister of the Dutch Church of Austin Friars. 8vo. *Robinsons.*

At a time when most of the Dutch East and West India Colonies have, by the fortune of war, fallen under the dominion of Great Britain, the increased connections and communications in trade between this country and the Dutch render a Grammar of that language essentially useful to Englishmen.

Sewel's Dutch Grammar has been for many years held in high estimation; but in the course of time much alteration has taken place in the language, and many of Mr. Sewel's instructions were consequently rendered obsolete and inapplicable. Beside which, his work had become scarce in this country.

Dr. Schwiers has undertaken the task of supplying the place of Mr. Sewel's Grammar by one planned and executed according to the modern genius of the language. He has treated the subject perspicuously; and has appended to his grammar a very copious and systematic vocabulary, which cannot fail greatly to increase its utility.

SURGERY, MEDICINE, &c.

Medical Strictures; being a concise and effectual Method of treating the following Diseases: Colds, Ague, Small Pox, &c. &c. &c. in which the Means of Prevention, Palliation, and Cure, are distinctly pointed out, and the whole adapted to General Comprehension. By Richard Clarke, M.D. 8vo. 1s. *Richardson, &c.*

By the distinction which Dr. Clarke draws, in his preface, between the regular practitioner and the quack, we were led to presume that this work was of a very different kind from what it proves to be.

The list of disorders treated of in this pamphlet (and of which we have above mentioned the first three) includes 31. For each of these Dr. Clarke has a specific; 'nay, we must call it a nostrum, for the stamp duty is affixed to each.'

The

The strictures upon these several disorders have, in our view, no other appearance than that of a collection of hand-bills; for each closes with pointing to the medicine No. 5, 18, 20, or 31, &c. &c. any or all of which, he tells us, may be had at such a place by SIMPLY asking for its number; and the Doctor himself may be consulted at —————.

A Cure for Corruption; being a Preventative [Preventive] to hinder its Introduction, by a Word in Season to Societies in General, but particularly to the Proprietors of the Equitable Society, near Blackfriars-Bridge. Which shews the Necessity of the Balance being frequently taken—and printed Copies to be sent to each Proprietor, as it has not been done for Twelve Years. By Joseph Coad, &c. &c. 8vo. 6d. Symonds.

There are, we believe, in most large societies, one or more perturbed spirits, who, either from envy, disappointment, or a love of distinction (be the means of acquiring it what they may), are never easy but when they are declaiming against abuses.

We know not of what number of members or proprietors the Equitable Society consists; but if any real abuse, or glaring impropriety, existed in the conduct of the directors, we cannot suppose, that the body at large would for twelve years have passed it over *sub silentio*, and left Mr. Coad to lift up his single voice, as that of "one crying in the wilderness."

The Reviewer of this article recollects an instance somewhat similar to the present, and which occurred three or four years ago. A member of the Amicable Society in Serjeants' Inn sent circular letters (anonymously) to all the members, inviting them to a general meeting at the Crown and Anchor, to consider of abuses in the direction of the society, &c. &c. About a hundred members attended; and, after the convener had explained himself, it became the almost general opinion that there were no good grounds for the charge; yet, as they could not believe that the gentleman had been induced to call them together, but under a mistaken notion of its being proper, several of the persons present threw their half-crowns on the table, to pay the expence of lighting the room (with which the individual would otherwise have been saddled), and the meeting broke up.

Believing, from the pains Mr. Coad must have taken in compiling this pamphlet, that he also has acted from the best motives, though, most probably, under some material misunderstanding, we hope that a sufficient number of his books have been, or may be, sold, to defray the expences of paper and print.

Notice of some Observations made at the Medical Pneumatic Institution. By Thomas Beddoes, M. D. 8vo. 1s. 6d. Longman and Rees.

We are here presented with some very remarkable cases, shewing the operation of a dephlogisticated nitrous gas inhaled by various persons of undoubted credit and character. The general result appears to us very favourable to an improvement in the philosophy of medicine.

An

An Essay on the Medical Properties of the Digitalis Purpurea, or Fox-Glove. By John Ferriar, M. D. 12mo. Cadell and Davies. 1799.

The observations of Dr. Ferriar on the properties of a medicine capable of reducing the pulse, without danger, from 120, in a minute, to 75, or 80, at the will of the practitioner, are founded upon a series of cases accurately stated, and must prove highly interesting to the medical world. Having clearly stated the different experiments he has had an opportunity of making with respect to the efficacy of Digitalis, and deplored the mischief occasioned by precipitate inferences in medical practice, he thinks it may be concluded,

‘ I. That Digitalis is a direct remedy in active haemorrhage, by its proper action in retarding the velocity of the circulation.

‘ II. That the diuretic action of Digitalis, though independent of its sedative power, may sometimes take place in conjunction with the latter, and may even co-operate with it, by its effect on the system as an evacuant.

‘ III. That in pulmonary consumptions, arising from haemoptysis, or tubercles, much relief may be obtained from the use of Digitalis; and that even a cure may now be hoped for, under circumstances which formerly precluded all expectations of recovery.

‘ IV. That in anasarca affections of the cellular membrane of the lungs, or in cases where effusion, or inflammatory exudation shall have taken place, Digitalis promises to prove an useful medicine.

‘ V. That upon the principle of diminishing irritability, Digitalis has been very useful, in chronic coughs, in spasmodic asthma, and in palpitations of the heart, not depending on simple debility.

‘ VI. That the hydragogue and diuretic powers of Digitalis, although not invariably exerted in consequence of its exhibition, are sufficient to render a trial of it proper, in most cases of dropsy; but that it seems to operate most beneficially, when combined with other hydragogues, or sudorifics.

‘ VII. That when Digitalis is to be exhibited repeatedly, during the day, and especially if it be thrown in at short intervals, in cases of urgency, the strictest caution is necessary, on the part of the physician and the attendants, to prevent the alarming, and even fatal consequences, which may arise from administering this powerful medicine inadvertently.

‘ VIII. That in simple inflammatory diseases, the use of Digitalis may perhaps supersede the necessity of repeated bleeding and purging, and may save the practitioner from much anxiety and embarrassment, which attend the present practice in such complaints.’

A note from Dr. Percival, in the Appendix, partly confirms Dr. Ferriar’s observations on the properties of Fox-glove, and they are corroborated by the remarks of Mr. Simmons on the use of it in Lumber Abscess. It is also supposed, from a very recent experiment, that it will prove a valuable cosmetic in those irritable, inflammatory diseases of the face, which were said formerly to depend on acrimony of the fluids, but are now referred by a more philosophical pathology to the containing vessels.

A few Practical Remarks on the Medicinal Effects of Wine and Spirits; with Observations on the Economy of Health; intended principally for the Use of Parents, Guardians, and others intrusted with the Care of Youth. By William Sandford, Surgeon to the Worcester Infirmary. 12mo. 2s. 6d. Cadell and Davies.

Mr. Sandford prefixes to this very meritorious compendium the humble motto (from Quintilian) *Non Nova, sed Novè dicere.* He has, in

in this done himself less than justice; for his little book abounds with practical precepts of striking importance to the animal economy, and of which, though many are professedly founded on the remarks of former observers, not a few are original, and ingeniously conceived. We should not discharge our trust with fidelity, if we dismissed this work without the strongest testimony of our approbation, as well of the execution as of the design.

The observations relative to the habitual use and supposed efficacy of brandy, rum, or gin, diluted with water, are particularly worthy of general attention, as they apply strongly to, perhaps, two-thirds of the male part of the community.

HISTORY.

The History of the Anglo-Saxons, from their first Appearance above the Elbe to the Death of Egbert; With a Map of their ancient Territory. By Sh. Turner. Cadell and Davies. 1799.

Though we allow to the author of this history the merit of diligence in the investigation of truth superior to that displayed in the writings of many of his predecessors on the same subject, yet we must observe, that the frequent variance between his materials and his language must ever prevent him from acquiring by this work the reputation of a historian. Fancy too often outstrips discretion, and the manly sense and acute discrimination of historical writing are exchanged for the wild effusions of romance and the noisy bursts of empty declamation. The tropes and figures, which dance through his pages in all the mazes of metaphorical confusion, attest his unfitness for the arduous task which he has undertaken. Does it become the dignity of the office which he assumes, to invoke "the gentle gales of sober reason to guide his little bark from every fallacious speculation, and waft him happily into the haven of truth;"—to talk of "the important laurel, rich with the pearls of sovereign dominion;"—or to describe "ambition fluttering before the conqueror in her gaudiest plumes?"—Of such an author on such a subject it will be sufficient to observe that he has failed like others, who

"With gold and jewels cover ev'ry part,
And hide with ornaments their want of art."

TALES, NOVELS, ROMANCES, &c.

Bahar-Danush; or, [The] Garden of Knowledge: An Oriental Romance. Translated from the Persic of Einaiut Oollah. By Jonathan Scott, of the East India Company's Service, Persian Secretary to the late Governor-General of Bengal, Warren Hastings, Esq. &c. &c. 3 vols. Small Svo. Cadell and Davies.

The hero and heroine of this novel are mirrors of virtue and generosity, and the adventures into which they are thrown are amusing and interesting. All the beauties of the Oriental style are here employed to embellish the varied occurrences that are ingeniously

ously strung together ; and to those who have found pleasure in the perusal of the Persian Tales, or the One Thousand and One Arabian Nights, we can promise a high degree of gratification in the present volumes.

It ought not to be concealed, however, that several of the adventures introduced are strongly tintured with that laxity of idea and expression with which Oriental luxury has imbued some of the most favourite productions of the country. We shall give the Translator's apologetic remark on this subject, and leave the reader to determine on its sufficiency.

' It is possible some of the tales may be thought rather too free; but they could not be omitted without injuring the connection of the work. They shew, however, (for they are certainly just pictures of Eastern manners,) the cruel tyranny of the haram, and shameful ignorance in which women are kept in Asia, to be destructive to purity of mind and conduct; and prove the superiority which liberty, education, and well-merited confidence, give to the fair sex of this happy island, and other unrevolutionized parts of Europe.'

In another volume, he adds, ' If we wish for a true picture of Asiatic manners, we must take the bad with the good, or be deceived.'

After this, we shall only remark, that the more elegant the vehicle in which it is conveyed, the more dangerous is the poison of licentiousness to young minds.

Frederic Latimer; or, The History of a Young Man of Fashion. 3 vols. 12mo. Cadell and Davies.

The author informs us, that this novel is his first attempt. We think it very creditable to his talents. It inculcates many useful lessons to the free-livers, or dashing youths of the present day, and abounds in interesting situations. Its tendency is to promote the cause of virtue, through the medium of a well-written story.

Sigismar, a Novel. By the Author of *Villeroy.* 3 vols. 10s. 6d. Dutton.

Our presses daily teem with publications that are styled *novels*, though, in many of them, after a thorough perusal, we are often unable to say that we have discovered any portion of *novelty*. When, therefore, we do meet with a work under that title, in which entertainment is happily blended with instruction, we think it intitled to respectful notice. Of this description we do not hesitate to pronounce the work before us. The author (whom we find to be a lady), in her introduction, tells us, that by some of our leading booksellers in the novel branch the *morality* of her work was made an insuperable objection to its publication: we confess ourselves unfashionable enough to think it one of the strongest recommendations to our favour. Sigismar is written in letters, the serious part of which are replete with sentiments that do honour to the head and heart of the unknown writer; and in the lighter parts of the work there is a turn of vivacity and point, which we do not often meet with

with, and which is used with considerable effect "where more is meant than meets the ear."

The story is interesting; and the incidents arranged with sufficient art to prevent the reader from anticipating the result before the design is completed: and we must think it a lamentable symptom of a vitiated taste in the readers of novels, if "Sigismar" do not meet with a very favourable reception.

The Budget: or, Moral and Entertaining Fragments: Representing the Punishment of Vice, and the Reward of Virtue. 1s. 6d. Newbery.

A few days, probably, have been not unpleasingly occupied in constructing these moral and amusing tales: a few hours may be not unprofitably employed in the perusal of them.

The Canary-Bird: A Moral Fiction, interspersed with Poetry. By the Author of *The Sparrow, Keeper's Travels, The Crested Wren, &c.* 1s. 6d. Newbery.

‘ The subject of this volume is the escape of a canary-bird from his cage: — the design, to present to young readers a little miscellany of natural history, moral precept, sentiment, and narrative.’

Such is the author’s own account of the nature and tendency of the work before us; and it is just. The stories are pleasing, and the morals inculcated unexceptionable; but we cannot help hinting to the author, that the class of readers for whose use this book seems best adapted can hardly be expected to know much of Homer’s Iliad. The allusion to Paris being “ snatched by Venus from the uplifted sword of Tydides,” therefore, was at least unnecessary.

POETRY.

Affectation; or, The Close of the Eighteenth Century. A Satire, in Dialogue.
By GRATIANO PARK. 4to. 1s. Lee. 1799.

This is a satirical *pot-gum*, levelled against that broad dramatic butt *Pizarro*; but the light paper-peilets with which it is charged will never reach their intended aim. It appears to be the author’s first attempt as a poetical censor, and we recommend it to be his last. But the work shall speak for itself: —

‘ While hostile Revolution maddens round,
And dooms his country’s honours to the ground,
The patient German, innocent at heart,
Adopts at home the self-betrayer’s part;
Incautious treads the path with phrenses fraught,
The fatal path, which artful France has taught;
Tracks her false meteor to his own undoing,
And apes Voltaire, impety and ruin.
The dramatist, with honours justly *grac’d*,
(Alas! how seldom *gracing* worth and taste!)’ &c.

Gentle reader, is not this short specimen more than enough?

—————“GRATIANO! Fare you well;
We leave you now for better company.” SHAKSP.

*Ballad Stories, Sonnets, &c. by G. D. Harley, Comedian. 12mo. 4s.
Dilly and Miller. 1799.*

Mr. Harley certainly does not write poetry *invitâ Minervâ*; for the thoughts upon almost every subject he has chosen spring from natural feeling. Many of his lines are formed without a strict observance of the rules of metrical composition, but with this defect they are not destitute of delicacy of sentiment and pathetic expression. Whatever merit the poems possess must be allowed to be chiefly his own, for there are very few instances in which we can discover traces of imitation.

DRAMA.

Sir John Butt, a Farce in Two Acts. Edinburgh. 1798.

This whimsical production, which is intended as a satire on continental connections and French principles, is executed in a manner so obscure, and written with so much obscenity, as to defeat the intentions of the author.

Management: a Comedy, in Five Acts. As performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. Longman and Rees. 1799.

"The well-known muse, who labours once a year,"

of Mr. Reynolds has, in the comedy of Management, given satisfactory proofs that her powers of producing eccentric merriment are still unimpaired. Her object is not permanent fame, but momentary applause and profit, and the success of the present piece has fully gratified her wishes.

The plot, which is original, derives its interest from the obdurate conduct of Sir Hervey Sutherland, who, in consequence of the infidelity of his deceased wife, treats his daughter Juliana with neglect and cruelty. He retires to the continent, and leaves his daughter under the care of Mrs. Dazzle, by whom she is used with indifference and contempt. The late Mr. Dazzle having, however, appointed Juliana his sole heiress, by a will unknown to her and the widow, on condition that she shall not marry, it is at length discovered by the latter, who attempts to force her to marry Alltrade, an attorney, for the purpose of securing the reversion of the property to herself. The schemes to which she has recourse are frustrated, and Juliana, having signed a bond for the relief of her father, who has returned to England in distressed circumstances, is thrown into prison, where they meet and are reconciled. The widow's consent to Juliana's marriage is obtained by a stratagem. Sir Hervey is restored to opulence and happiness, and his daughter's hand is bestowed on Captain Lavish, an economist in theory, but a prodigal in practice, whose principles are of the noblest kind, and whose dissipation ceases from a conviction of his former absurdities.

Mr.

Mr. Reynolds has certainly proceeded in his fable as far as the limits of probability would permit him; but the progress of the business is not conducted with skill. The dialogue is natural, but there are few instances of happy expression. The characters are judiciously diversified, and the ludicrous and sentimental are alternately brought forward with considerable effect. The character of Mist, the country manager, is drawn with humour and spirit; but it is necessary to observe, that he retails many pleasantries which were popular long before Mr. Reynolds became a dramatic writer. In the pathetic passages the author has displayed his powers to more advantage than in any of his former productions, and the reconciliation which takes place in prison between Sir Hervey and his daughter is truly affecting, both on the stage and in the closet.

Management, when considered as a literary production, possesses few claims to panegyric; but, viewed as the cause of temporary interest and amusement, it is not inferior to many pieces, which, having delighted the public for a season, are now no longer thought of.

✓ *A Critique on the Tragedy of Pizarro, as represented at Drury-lane Theatre with such uncommon Applause. To which is added a new Prologue, that has not yet been spoken.* 8vo. 1s. Miller. 1799.

This critique contains many ingenious and just observations on the extravagant incidents, inconsistent characters, and absurd language, of the popular tragedy of Pizarro. The writer's object is to inquire how far the praise bestowed on it in the theatre can, with justice, be echoed from the closet; and the ridicule used by Mr. Sheridan in his Critic is turned against that gentleman with singular success. The wit, humour, and acute discrimination, of the author, are exercised with the happiest effect; but though they are in most instances conclusive against the voice of the *multitude* and the authority of a *name*, they are sometimes employed in torturing the meaning into misrepresentation. Were the public to give credit to every argument advanced in the Critique, and to all the inferences drawn from the statements which are made, there is not a tragedy of Shakespeare which could not be, in some respects, equally censured. Yet the remarks are generally just, and sufficiently prove that Pizarro is defective in plot, character, and language. As one of the best specimens of the writer's manner, we select his observations on the second act:

" The second act opens with a very pretty family picture—Cora sitting at the root of a tree, playing with her child, and Alonzo looking over them. After a tender dispute between the father and mother, which of them the infant most resembles, they amuse the audience with that sort of domestic tittle tattle, which, though perfectly natural, is very dull and insipid to all but the parties concerned. " When first the white blossoms of his teeth a pear breaking the crimson buds that did incase them," is to me rather a ludicrous description of a child's cutting his teeth. The rage for introducing children upon the stage has of late years so considerably increased, that I expect some author of great infantine genius will boldly lay the scene in the nursery, and entirely compose his *dramatis personæ* of young ladies who have not got out of long coats, and young gentlemen.

gentlemen who have not been more than a twelvemonth in *breeches*. After another flourish of trumpets (for of whatever nation the hero may be, he is always announced by the trumpet), Rolla, the Peruvian hero, interrupts the matrimonial duet for the purpose of making a trio, which, if possible, is still more "flat and unprofitable." However, as some amends for the two preceding scenes, we are now presented with the temple of the Sun, where the whole of the Peruvian Dramatis Personæ soon after assemble. Ataliba, their king, who appears to be "no orator, as Brutus was," desires Rollo to make the soldiers a speech, and he begins a very long one by premising that "words were never so little needed." Whilst the fine declamation of the first actor of the age resounded in my ear, I could find little to admire in this flaming harangue, except the comparison of the vulture and the lamb, which I thought, and still think, a very fine image; but which may be met with, much better expressed, in Mr. Sheridan's famous speech on the impeachment of Mr. Hastings. They next proceed to "consecrate the banners." The High-priest begins an invocation, which is followed by choruses of Priests and Virgins. A ball of fire lights upon the altar, and the whole assembly then join in a prayer and thanksgiving. Observe the succession of incidents—A solemn march! a speech! a procession! an invocation! a chorus of priests and virgins! a ball of fire! and a thanksgiving!!! following one another with the *rapid variety* of a magic lantern. This is Tragedy!!! To introduce fire falling from *heaven* at the invocation of *mankind*, is a stride of fancy which gives us room to hope that in the course of the next season we shall be presented with the *Deity in propria persona*. And instead of playing off a single insignificant *jeu de jise*, he will, to the great edification and *delight* of a gaping audience, introduce the planets in a *country dance*, or the sun and moon in a *pas de deux*!

A Memoir of the Life of R. B. Sheridan, Esq. With a concise Critique upon the new Tragedy entitled Pizarro. Parsons. 1799.

Twenty-nine pages of this *soi-disant* Memoir of Mr. Sheridan, and the Critique on Pizarro are taken up in a fulsome eulogium on the senator and the dramatic writer. Though they contain few circumstances of moment, some of them are gross misrepresentations. The Critique is a flimsy patchwork, tacked together from the various observations inserted in the daily prints, and the remarks published by cotemporary critics on the tragedy. The language of the Memoir is superior to the matter.

The Tournament, a Tragedy, imitated from the celebrated German Drama, entitled Agnes Bernauer, which was written by a Nobleman of high Rank, and founded on a Fact that occurred in Bavaria about the Year 1435. By Mariana Starke. 8vo. 2s. Phillips, 1800.

In this Imitation of the German drama, there is, from the commencement to the end, a want of natural passion, which renders the performance cold and insipid. The sentiments are trite, the diction inflated, and the characters destitute of interest. The life of Agnes, who is stated to have perished in the Danube, is preserved in the Imitation.

The Turnpike Gate; a Musical Entertainment, in Two Acts. By T. Knight. 8vo. 1s. 6d. Robinsens. 1799.

The outline of the plot is very faintly drawn. Old Maythorn, who holds a small farm rent-free from an admiral lately dead in the West Indies, keeps the turnpike gate. The admiral dying intestate, Sir

Sir Robert Dashaway succeeds to his fortune, and, with a view of seducing Maythorn's daughter Mary, insists upon the payment of the arrears of rent due for the farm. His plan is defeated by the interference of his own game-keeper, who proves to be Lieutenant Travers, Mary's lover, supposed to have been killed in an action with the enemy on his return from the West Indies. Travers, convinced of Mary's constancy, produces a will of the late admiral, which renders Maythorn independent, and declares Mary to be his natural daughter and heiress. The intriguing baronet is dispossessed, and the union of the lovers takes place.

From such materials has Mr. Knight contrived to produce an entertainment, which, without consistency, interesting incident, novelty of character, or language either witty or humorous, has been favourably received. To what cause then, it may be justly asked, is its success to be attributed?—To the same cause, which has ensured popularity to several other fleeting productions of the day; to the merits of the comedian, the talents of the composer, and to a strict observance of the business of the stage, which Mr. Knight, as a performer, has had every possible opportunity of studying.

The poetry of the airs does not, in expression, exceed the cant of common ballad-composition, and it is in sentiment a rhapsody of what has been delivered before by writers of equal celebrity with Mr. Knight.

The author has taken the trouble, with more affectation than propriety, to inform his readers, “in an advertisement for the use of the theatres,” that he has substituted for the *old* and *ridiculous* signs of *P. s.* (prompt-side) and *o. p.* (opposite-prompt) *r. h.* (right-hand) and *l. h.* (left-hand). Whether the theatres will adopt this *very essential* alteration is yet a question; but if Mr. Knight's plan of theatrical reform does not extend farther than to a change in *signs*, the drama will not derive much benefit from his professional speculations.

MISCELLANEOUS.

Walpoliana. 2 vols. Foolscape 8vo. 9s. Boards. Phillips. 1799.

Many of the jests retailed in this elegant little volume are not, as they are said to be, the effusions of Horace Walpole, but newly modelled from ancient and modern writers. There are, notwithstanding, many original letters and observations valuable enough to entitle them to a place in the collection of *Belles Lettres* readers.

Remarks on the Causes of the Scarcity and Dearness of Cattle, Swine, and Cheese, &c. &c. &c. and of the Articles Tallow-Candles and Soap; also the Remedy to prevent such Calamity in future: Being the Result of great Experience, acquired by dealing at Fairs and Markets, during the last thirty-seven Years. By J. Mathews, at Bath. 8vo. Scarlett and Nunn. 1799.

This plain and satisfactory account, which explains the causes of the scarcity of articles necessary to the subsistence and comforts of

of the inhabitants of Great Britain, cannot be too strongly recommended to the attention of government, of the landed proprietor, and the public at large. The details introduced by the author are founded on experience, and they abound in a variety of information, useful and interesting to almost every class of the community,

Tracts on the Nature of Animals and Vegetables. By Lazaro Spallanzani. Creech and Constable, Edinburgh; Cadell and Davies, and White. 8vo. 1799.

The writings of Spallanzani on the animalcula of infusions, the seminal vermiculi, the reproduction of animals, and the nature of vegetables, have been deservedly held in high estimation on the continent, and the present translation must confer on his indefatigable and acute enquiries the celebrity to which they may now be allowed to have a just claim in this country. The treatise upon animalcula has been very properly abbreviated; as the only omissions are detailed methods of executing some experiments, letters corroborating the author's discoveries, and a controversy concerning the animation of animalcula. The present work affords so many curious and interesting subjects for philosophical observation, that the reader must regret the necessity which has compelled the translator to leave unpublished two excellent memoirs of Spallanzani, *Sopra la riproduzione della testa nelle lumache terrestri.*

Errata in the Review of Miss More on Female Education.

P. 472. l. 2. from the bottom, for "by delicacy" read "less delicacy."
 P. 474. l. 17. for "wish for for her sex" "wish for her sex."
 P. 475. l. 10. for "having" "knowing."

THE Proprietors of the NEW LONDON REVIEW beg leave to inform their Readers and the Public, that, in consequence of the enormous advance in the price of paper (above 25*l.* per cent.), owing to the scarcity of the materials of which it is composed, they are under the disagreeable necessity of deducting a sheet from their usual portion of letter-press.

They give the preference to this mode of meeting the exigency of the moment, in the first place, as it appears more equitable to their subscribers than raising the Price of the Number to *Two Shillings*, which would be a disproportionate increase to the advance of paper: and, in the next, as the proprietors will be able to offer a counterpoise to this reduction of size, by printing a more considerable portion of the Review than heretofore, in the smaller letter.

At the same time, the proprietors pledge themselves to restore the sheet as soon as the article of paper shall fall in a degree sufficient to cover the proprietors from certain loss; a result that would infallibly follow, without either an advance in the price of the number, or the more reasonable arrangement proposed to be substituted by the proprietors.

[Foreign Literary Intelligence is obliged to be deferred.]

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